

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Chronicle

**Home News.**—On November 16, the vote compiled by the Associated Press to date, with only fourteen States complete, was Roosevelt, 21,506,742; Hoover, 15,055,

440; Thomas, 566,301. After the election, Governor Roosevelt was stricken with influenza and was in bed several days. He announced that he would call a conference of Democratic Congressional leaders to meet with him at Warm Springs, Ga., on November 23, to discuss a legislative program designed to aid in the nation's economic recovery. President Hoover, en route to Washington from California, invited Governor Roosevelt to meet him along with Democratic leaders to confer upon the question raised by the European governments with regard to War debts. Governor Roosevelt in his answer indicated he would see the President alone, but pointed out that the immediate question rested with the present Administration. There was little prospect that Mr. Roosevelt would accept any responsibility before March 4. The Republican forces were in a state of disorder with many of their leaders, State and Federal, retired to private life. Dr. Nicholas Murray Butler called upon the young, liberal elements to take over the party, which he said "has managed to get on the wrong side of every important question."

Modification of the Volstead Act was expected to be

in the forefront of the coming session. It was estimated that \$350,000,000 in taxes would be forthcoming from

**Congressional Outlook** beer. Senator Borah, however, threatened to lead a filibuster against any bill modifying the Act. This would leave

the question over to the new Congress, which in the House will contain 343 Wets, 29 Drys, and 63 doubtful, while in the Senate there will be 61 Wets, 30 Drys, and 5 doubtful, thus giving more than two-thirds majority in the House and a probable two-thirds in the Senate. Agitation for the payment of the bonus was begun again by veterans' organizations, and the National Farmers' Union also declared for a struggle to bring about refinancing of farm mortgage loans at reduced rates of interest.

A total of \$1,397,596,033.55 was disbursed by the R. F. C. up to October 31, and \$257,537,052.56 had been repaid. There had been advanced \$64,204,503 to 507,632

**Reconstruction Finance Corporation** farmers for crop production purposes; \$1,300,883,971 for banks, other financial institutions, and railroads; \$30,978,393 to thirty States and two Territories for relief of distress; \$1,116,214 to farmers for agricultural purposes other than crop production; and \$362,951 for orderly marketing of agricultural commodities. It had authorized \$134,633,500 for financing the construction of self-liquidating products, but none of this had been disbursed.

**Austria.**—The people of Austria continued to suffer in almost hopeless resignation as the foreign trade slumped to unheard-of depths. Returns for September show a

**Economic Conditions** decrease of forty-one per cent in imports and forty-six per cent in exports compared to the already record-low figures of last year. Hopes were expressed that Roosevelt's election might bring relief in solving the debt and armament problems and in bringing about restoration of peace and trade.

**Bolivia.**—On November 11, the Bolivian troops in the Chaco region launched a successful counter-attack against the Paraguayans in the Fort Saavedra sector, according

**Bolivian Counter-attack** to a general staff communiqué. Army officers described the encounter as the most sanguinary so far in the conflict of the Chaco wilderness, comparable only with the siege of Fort Boqueron, which held out for three weeks against overwhelming Paraguayan odds. Paraguay's loss in this battle was put at 1,300 including dead, wounded and prisoners. Bolivia's loss was placed at 500 wounded and

killed. After this battle the Paraguayans made three fierce attacks on Fort Saavedra which had been repulsed, according to dispatches from La Paz.

**Brazil.**—A new national political grouping to be known as the Economist party was being formed in Brazil. It will be composed of commercial, industrial and agricultural elements, and will be the first party in the country to have a really national scope. The leaders of the new party hoped to enlist a large voting strength and to eliminate many regional groups now in existence. Political leaders expressed the belief that the two old parties, the Republicans and Liberals, would continue to exist, but that the new party would control a majority of the votes.

**Chile.**—The tariff war between Chile and Argentina apparently came to an end on November 12, when a modus vivendi was signed between the two countries. The agreement called for a reduction in the Chilean tariff against Argentina cattle in return for the lowering by Argentina of her tariffs on Chilean timber, certain kinds of dried fruits, vegetables, minerals and other products. The agreement became valid on November 15 and is to continue for six months.

On November 15, a statement of Chile's financial condition up to September 30 was made public showing a deficit of \$5,800,000. This disclosure aroused fear in some quarters and the Chilean press pointed out that a serious financial situation threatened as to the fulfilment of outstanding obligations, both domestic and foreign.—

The Chilean press on November 13 supported the Government's move for an Anti-Soviet Conference of the Latin American countries.

**Cuba.**—According to dispatches of November 14, the hurricane which swept over Cuba virtually washed the town of Santa Cruz del Sur off the Cuban southern shore. It was estimated that only 1,000 of the town's 3,500 inhabitants had survived and that most of these were injured. Fear of pestilence following in the wake of the hurricane caused the Cuban Government to order cremation of the bodies of the more than 2,500 persons killed. President Machado left Havana on November 14 to inspect the devastated area.—Ambassador Harry F. Guggenheim reported that the 150 Americans living in the Colony of La Gloria had appealed for medical supplies and clothing. One American was reported dead.

**Germany.**—Political confusion seemed to be the order of the day in Germany. The election settled nothing, but only increased the dissatisfaction of all parties. It was taken for granted that Hitler's dream of a Nazi dictatorship was crushed; but his followers and the press serving him were unwilling to make any concessions. The home press

wrangled about the violation of the Constitution since the Chancellor could not muster more than ten per cent of support for his Government. The fate of the republican form of government was considered to be hanging in the balance. On every side was voiced the suspicion that Von Papen was moving towards a dictatorship and the abolition of the Reichstag with its party representation. But such a move might precipitate civil war.

The Chancellor found himself in a dilemma. His plan for the complete unification of the Prussian State with the Reich was being condemned not only by the southern States but by political parties in Prussia who had the support of the recent decision of the Supreme Court. He

**Von Papen's Resignation**  
gave up his plan of visiting the southern States whose friendship he had hoped to cultivate, in order to meet with the leaders of the opposition in the final effort to secure a common ground of parliamentary approval for his Cabinet and his policies in the coming Reichstag. The Nazis did not accept his call for a meeting. The Socialists met with the Chancellor but refused to approve his leadership. The next day Von Papen laid his case before the Centrists and the Bavarian People's party but with no better success. The Centrists were willing to work toward a coalition majority to preserve the parliamentary government but not with the present line-up of officials. They refused to tolerate Von Papen. Seeing the hopelessness of the situation, Von Papen in a conference with the President, offered the resignations of himself and the Cabinet. These were accepted by President von Hindenburg, whose next step was being watched with anxious feelings, not only throughout Germany but over the world.

**Trade Conditions**  
News of the election results in the United States were received with hopeful enthusiasm. It was thought that the new Administration would favor letting down the tariff walls and stimulating international trade. Home trade and the general business outlook were reported as showing healthy improvement. The Bureau of Statistics indicated an increase of four per cent in industrial production for September, with prospects of a further increase for October and November. A most-favored-nation commercial treaty was signed with Switzerland, becoming effective at once, pending mutual ratification.

**Great Britain.**—After one of the longest and most crowded sessions, Parliament ended on November 17 and the new Parliament was opened on November 22 with the traditional pomp. Among the important legislation passed during the session, directed by the National Cabinet, and with an overwhelming Conservative vote, was that putting the country off the gold standard, and reversing the free-trade policy in favor of a revenue tariff, important enactments on finance and unemployment problems, intra-Empire decisions, as those of the land-annuities dispute with the Irish Free State and of the proposed constitution for India, and active efforts for the settlement

of international questions of disarmament, debts, etc.

Last among the major acts of the late Parliament was that making effective the trade agreements with the Dominions signed at the Imperial Economic Conference at

Ottawa. After the legislation confirming these agreements had been rushed through all the stages, the Ottawa agreements bill was given the royal assent on November 15 and enforcement began immediately, thus placing Great Britain on a protective tariff status for the next five years. The Irish Free State remained out of these agreements, and the agreements with India and Newfoundland were held as pending, due to the fact that neither of these countries had taken legislative action on the tariff changes. All the other participants, Canada, Australia, New Zealand, South Africa, and Rhodesia, have, like Great Britain, ratified the settlements.

**Honduras.**—Insurgent Liberals who lost in the elections held on October 30 were in revolt against the Government. It was reported that the rebels had captured Na-  
Liberals in Revolt caome, one hundred miles from Tegucigalpa and the key to the southern district of Honduras. The rebels were also in possession of San Pedro, Trujillo and La Esperanza. Outbreaks had not as yet occurred in Tegucigalpa but the situation was tense.

**India.**—About forty delegates, mostly of the moderate groups, attended the Third Round Table Conference which opened in London on November 17. Mahatma

Round Table Conference Gandhi and the All-India National Congress sent no representatives. The purpose of this conference, the last to be held, was that of clarifying and settling the problems held over from the last two conferences so that a final draft may be drawn up of the proposed Federal Constitution for India. This constitution would then be proposed to a joint committee of Parliament and then to the British Parliament for ratification. Among the decisions yet to be settled finally was that of the safeguard of Great Britain in the matters of finance, defense and foreign relations. The other great issue, that of the electorate, would seem to be near solution. Following the agreement between the high-caste and depressed Hindus, brought about by Mahatma Gandhi's fast, the Moslem and Hindu leaders were in consultation with the aim of reconciling their electoral demands.

In the general elections for the Burmese Provincial Legislature, the Anti-Separationists won forty-one seats, the Separationists, twenty-nine, and independents nine.

Burma Elections The issue was that of the British plan of separating Burma from India and giving it self-government and a constitution. The election result negatived the plans of the British Government and the program drawn up at the Burmese Round Table Conference held in London.

**Ireland.**—Northeastern Ireland welcomed the Prince

of Wales to Ulster when he arrived on November 16 to open the new Parliament Buildings at Stormont. From

Prince of Wales' Visit the time of his arrival at Belfast Lough, extreme precautions were taken for his safety. About 4,000 armed soldiers and

police guarded the five-mile route to Stormont, and 8,000 volunteer Orangemen formed a line of defense. As was noted last week, the Nationalist members of the Northeastern Parliament, and Nationalist and Labor representatives on City Councils refused to participate in the reception because it emphasized and confirmed the partition of Ireland. In addition, Catholics were incensed by the statement of Viscount Craigavon, the Prime Minister, that he had invited the Prince "to open a Protestant Parliament for Protestant people."

**Japan.**—On November 10, the draft budget for 1933-1934 was adopted by the Cabinet. It amounted to the unprecedented total of \$469,350,000. Of this sum the

Budget Sets Army received \$139,020,000 while the High Navy was given \$78,120,000. Because Record the depression had made increased taxation inadvisable, the Finance Minister, Korekiyo Takahashi proposed to issue bonds. The Japanese press viewed the bond issue with alarm as leading the nation to bankruptcy.

On November 14, one of the worst typhoons in Japan's history and extending from Yokohama and the populous Shidzuoka district to the Lu-Chu Islands, northeast of Typhoon Formosa razed many towns and villages Sweeps and took untold losses in life and property. Fire, floods and landslides added Japan to the terror. More than 40,000 people were reported homeless in the river-side districts of Tokyo, according to late reports.

**Manchukuo.**—According to a report issued at Paris on November 12 by Yosuke Matsuoka, Japanese representative to the League of Nations Assembly, Japan resolved

Manchukuo to maintain the open door as one of the Retains declared principles of Manchukuo Gov- "Open Door" ernment. As evidence of this policy Mr. Matsuoka pointed to the fact that United States trade had not diminished since Japanese occupation of Manchuria.

On November 16 it was reported that the efforts of the Japanese mission to make peace with General Hsu, who occupies the Barga area in Northwest Manchuria,

General Hsu had failed. With General Hsu holding Rejects Peace 245 Japanese as hostages and refusing Overtures to meet Japan's overtures, dispatches from Tokyo indicated that strong Japanese reinforcements were en route to Northwest Manchuria determined to smash the rebel insurgent chief if he did not release Japanese hostages and pledge his loyalty to the new State of Manchukuo.

**Poland.**—Riots continued in Warsaw where the Nationalist students waged bitter fights against the Jewish

students, and in a disorderly parade succeeded in smashing windows and destroying property in the Jewish section. Twenty-five Jewish students were reported wounded, some seriously. The University of Warsaw was closed by Government order until peace could be restored.

**Disarmament.**—In the House of Commons, on November 10, Sir John Simon, Foreign Secretary, revealed his principal proposal to be sent to the approaching session of the Disarmament Conference at

**British Proposal** Geneva. "Side by side with meeting Germany's claim to equality status, all European States should join in a solemn affirmation that they will not attempt to resolve any present or future differences between them by a resort to force."

The French disarmament plan, published by the French Government on November 14, would reduce European and national armaments and armies to a defensive scale,

**French Plan** on the basis of the Kellogg treaty, which would be amplified and implemented. At the same time, there would be set up the nucleus of an international force, by which each Power would "place permanently at the disposal of the League of Nations as a contingent for joint action a small number of specialized units." Apart from Germany, which criticized the French plan severely, the plan met generally favorable foreign criticism.

**International Economics.**—The texts of the British and French War-debts notes, which had been presented to Secretary of State Stimson by Sir Ronald Lindsay,

**British Note** British Ambassador, and Paul Claudel, French Ambassador, respectively, were published on November 13. The British

note observed that the hopes which were early raised by President Hoover's initiative had unfortunately not been realized, while the Lausanne economic conference in July had recommended the ultimate termination of all reparations payments. Hence the British Government asked for a suspension of the payments due from them on December 15 during the period of the proposed discussions.

The French memorandum observed that at the Lausanne conference, basing its action upon the joint communiqué issued by President Hoover and M. Laval on

**French and Belgian Notes** October 25, 1931, the French Government had agreed to heavy sacrifices.

Today, therefore, the French Government asked the United States to join with her in making a profound study of the debt problem, and asked also for an extension of time on her payments. On November 15, the Belgian Government made a similar request.

Despite the unanimity of political opinion which was supporting the requests made by the several Governments, particularly in France, where Premier Herriot was under-

**American Reply** stood as enjoying an overwhelming majority in Parliament, there seemed to be little likelihood that United States congressional leaders would even consider the granting of a

debt respite. The President was informed that they were unanimous against it. Particular fear was expressed as to the disastrous effect that such a concession, with regard to foreign governmental debtors, would have upon private debts in this country; that it might, for instance, lead to a demand by the farmers for a moratorium on Farm Loan Bank obligations. President Hoover, accordingly, indicated to visitors on November 16 that he would not recommend to Congress a suspension of the debt payments. He would not even move in favor of a revival of the debt-funding commission to study the capacity of the debtor nations to pay, unless President-elect Roosevelt, in his forthcoming conference with President Hoover, should approve such a course. Mr. Hoover, however, believed that the United States would reap advantage were the debts reduced.

During the course of these events, however, different influential voices were heard in the United States urging suspension or cancellation of the debts. On November

**Various Opinions** 14, the text of an elaborate report, drawn up by a group of prominent economists headed by Alfred P. Sloan, Jr., President of the General Motors Corporation, favored the revision of the foreign debts and the creation of a debt commission. Thomas W. Lamont, of J. P. Morgan & Co., found that the United States was following a "very contradictory trade policy," and believed that the debts were holding up world trade. The master of the National Grange, Louis J. Taber, recommended reconsideration and postponement.

**League of Nations.**—A sensation was caused in Geneva, where violence had not been known in years, by an outbreak caused when Socialist demonstrators sought to prevent an anti-Socialist meeting called

**Violence** by the Union Nationale. Blame was laid upon young army recruits who turned machine-gun fire upon the crowd, causing eight killed and forty-five injured. After the riot, 7,500 militia were ready to keep order; and martial law was proclaimed.—On November 14, the detailed negotiations on the Franco-Italian naval agreement, that were broken off in April, 1931, were resumed.

Next week's issue will be AMERICA's annual book number. F. D. Sullivan will introduce the list of good books with "How Santa Claus Voted."

Hilaire Belloc will return to one of his favorite topics, the inability of non-Catholics to reason, in "The New Atheism."

A little-known aspect of the late election will be told by L. W. Shields in "Bigotry in the Last Election."

John LaFarge's article on Communism, announced for this issue, will appear next week and will be called "The Appeal of Communism."

John Bunker's little essay on "Names" will also appear next week.

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### Unemployment Insurance

EIGHTEEN months ago, the Ohio legislature authorized a committee of citizens, representing the taxpayer, organized labor, and the employer, to study State unemployment insurance. This committee has recently submitted a report, and has drafted a bill which will be presented to the legislature next January.

The plan, as outlined by a special correspondent for the New York *Times*, recommends a system of insurance supported by the worker and his employer. Contributions will be made to a pooled fund, and the total payments will amount to three per cent of all payrolls, two per cent to be paid by the employer, and one per cent by the worker. The fund will be placed in the custody of the State treasurer, and administered by a commission appointed by the Governor.

The worker does not become eligible for a pension until he has been out of work for three weeks. If at that time he has no employment of any kind, he will be given fifty per cent of his weekly wage, and will be carried over a period of sixteen weeks. If he can secure part-time employment, he will be paid in benefits a sum equal to what he has paid in. In no case, however, will the benefit exceed \$15 per week.

Now it is easy to be wise after the event, and even easier to criticize any insurance plan. But the committee points out that had Ohio adopted unemployment insurance ten years ago, it would have been possible to pay out nearly \$70,000,000 in 1930, and \$110,000,000 in 1931. With \$180,000,000 put in circulation in the State in those two lean years, certainly much of the burden of providing for the unemployed would have been lifted from the taxpayers, and from the private agencies of relief. In the absence of such provision, the public has been called upon to pay more than \$50,000,000 in the present year alone, and it cannot be said that the results have

been satisfactory. "Private charity cannot provide against the distress of able-bodied workers," the commission reports, "who are unemployed through no fault of their own." What we are doing now, with great expense to ourselves, is simply to provide an unsatisfactory system of doles. Employers and employees working together, the commission concludes, can save enough to "lift the future burden of unemployment costs from the public."

It must be said, however, that this plan, at least as reported by the *Times*, leaves much untold. The most notable omission, perhaps, is its silence on the part assigned to the State which, it would appear, is merely the custodian of the fund. Now insurance, we admit, is merely a palliative, and what all desire is not a fund that will help us after we are hurt but, as in the present case, a State that will work for the establishment of social and economic conditions which will reduce unemployment to a minimum. But until that minimum is reached, insurance is necessary, and it is not clear that the whole burden should be thrown upon employer and employee. Surely, the public at large, acting through the State, has a real obligation here.

Again, we are left to surmise whether the plan is mandatory or optional. If mandatory, legal difficulties, which, however, may not be insurmountable in Ohio, will block the working of the plan; and if it is not mandatory, it will be almost worthless. Nor are we told the industries which the plan will embrace; and, finally, we are left in ignorance as to what happens should the worker transfer from one employer to another.

Very probably the commission, which has been well advised, sees its way out of these difficulties. In any case, Ohio is to be congratulated on its willingness to face a real problem.

### The Dry Filibuster

THE Elder Statesmen who rule our destinies have packed their traveling bags and purchased their railway transportation to Washington. On arriving there, business of great moment will confront them. They, not the President, must write the answer to our foreign debtors. They must consider, according to Senator Reed, of Pennsylvania, ways and means of raising money to balance the budget, for the nuisance taxes are not bringing in the revenue that was hoped. And, finally, they must decide whether the citizen shall have his glass of beer by Christmas, or wait for it until the Fourth of July.

One of the most venerable of the Elder Statesmen, now that Senator Watson, of Indiana, and Senator Smoot, of Utah, are mere lame ducks, is Senator Borah, of Idaho. For several years, the Senator has fought the onslaughts of the demon Rum so successfully that the demon has never been able to get beyond the cloak rooms of the House and Senate. It is rumored that the results of the elections, which retired some of the most valiant Drys in the Senate to private life, have not changed Senator Borah's views and opinions. On whatever other matters he may waver and boggle, against all assaults on the Volstead Act, he stands like Gibraltar.

Hence it is quite certain that Senator Borah will invoke his Senatorial privilege, and talk into an early grave any beer bill that may be presented. The people seem to desire beer, but Senator Borah thinks it would be bad for them, and he can prove it by invoking the filibuster. The filibuster is not an argument of high intellectual worth, but, for the Senator's purpose, it is something better. It is sand in the gears that stops the machine.

#### Incredible Milwaukee

IT is quite impossible to believe that Milwaukee is an American city; its record in punishing crime, speedily and effectively, is much too good. Financially too, Milwaukee is more comfortably situated than any other American city. As that statement may be ambiguous in these days of depression, we hasten to add that Milwaukee is financially solvent, and is likely to remain in that enviable condition.

In the entire city of Milwaukee, there were only eighteen homicides last year. Twelve persons in twelve cases were indicted for murder, and nine were convicted. The other defendants were convicted of murder in the second degree. One case was dismissed as justifiable homicide, and three of the killers took their cases out of the hands of the courts by committing suicide. The remaining cases, both infanticide, are a blot on the record of the police, since the criminals, presumably two in number, were not apprehended. During the year, 1,844 persons were tried for felonies. Conviction was secured in 1,491 cases, and in 391 the accused were acquitted. Of the remaining forty-three cases, some are pending on appeal, and in the others the defendants were committed as insane. Compared with other American cities, Milwaukee has a record that is incredible.

But, for this record, there is a good reason. If crime is to be punished and suppressed, the police, the prosecutor, and the courts, must be honest, capable, and willing to work together. That happy condition is found in Milwaukee. In forty years, the city has had but two chiefs of police. Neither was appointed for political reasons, and no matter what the changes in city or State might be, each was retained. Since the head of the police department was permitted to do his work without first asking permission from the political bosses, the members of the force took courage, for they knew that the sole protection any lawbreaker could claim was the protection of the law. Usually the police know who committed this or that crime, or they can find out. In Milwaukee, they are not only permitted to find out, but are encouraged to believe that they will lose their jobs if they do not find out. This procedure is exactly the reverse of that which has been standardized in many American cities.

The culprit caught, the prosecutor begins his work. According to the chief prosecutor, George A. Bowman, the average interval between arrest and trial is about two weeks. In some cases, however, a criminal, apprehended at dawn, is convicted by noon, and on his way to the State penitentiary by sunset. It is admitted, however, that these instances are exceptional. But Mr. Bowman

thinks that a defendant can usually prepare his defense in two weeks, and, of course, a punishment which quickly follows the offense "has great force as an example." Furthermore, a speedy trial is a distinct advantage for the people, since the State's case is not weakened by the death or disappearance of witnesses, or by their inability to remember.

The work of the court comes next. All misdemeanors and felonies, with rare exceptions, are tried in two courts presided over by two non-partisan judges. "Non-partisan" is a word that causes the honest New Yorker to shudder. To him it means appointment to the bench by agreement between the chief political looters in both major parties. Under this weird, and thoroughly dishonest system, men are raised to the bench sometimes because they have been good ward captains, and sometimes because their fathers have been. But in Milwaukee, these judges have been elected and re-elected, without reference to their politics, if they have any, and they are now highly trained men, fitted to deal with the most complex problems in criminology.

Milwaukee is not a country village, but a flourishing metropolis, the seat of Marquette University, a city of schools, homes, and churches. It is prosperous and happy because it learned long ago the folly of electing local officials for partisan political reasons. Until New York, Chicago, Philadelphia, and our large cities in general, learn that lesson, they will continue to give us the world's worst examples of incompetent administration.

#### Utilitarian Colleges

AT a gathering of college administrators held last week in New York, Sir James Colquhoun Irvine, vice chancellor of the University of St. Andrews, expressed his regret at the invasion of the college and the university by "the vocational courses." While he did not believe that the university should stand aloof from the practical realities of life, and he certainly had no quarrel with technical training, he felt that the provinces of the university and the technical school were quite distinct. Among British educators, there was a strongly rooted and growing opinion that "the essential function of the university is to train the mind, and that the type of disinterested study which has stood the test of time is best suited to nourish the growing intellect."

It is evident that Sir James had in mind the type of college, "strait and narrow," as a critic has described it, which existed in this country before Dr. Eliot began to lure us to destruction by his fascinating theories. Sir James can console himself with the reflection that what has come to pass in the United States will never be considered proper in Great Britain. It is highly improbable that Oxford will ever offer courses in toe dancing, or that Cambridge dons will specialize in the care of the hen. For that backward country is guarded against these academic improvements by the "strongly rooted and growing opinion of British educators that the function of the university is not to produce the technically trained mind, but the educated mind."

In our effort to make even our colleges homes of universal knowledge, or, at least, places in which the student is permitted to nibble at every form of knowledge, it is to be feared that we have produced neither educated men nor trained technicians. When the pressure of the standardizers is lifted, we may be able to return to our ancient standards, and to "the type of disinterested study best suited to nourish the growing intellect." To that day, our Catholic colleges look forward.

#### The Debt Moratorium

BY inviting Governor Roosevelt to a White House conference on the debt moratorium, President Hoover has won much applause and little adverse criticism. The President sets partisanship aside, and he knows that Governor Roosevelt is of the same mind. The problem now before Congress and the President is international, and the peace of the world will depend upon an equitable solution.

The issues are complex. That is a truism, but truisms may well be set against the "snap judgments" attributed to politicians, and elaborated in our daily papers with an air of profundity. No doubt any Congressman from Pea Vine Corners could settle the question over night to his satisfaction, but that is not enough. What is necessary in the present crisis is an answer that will satisfy the world and bring relief to millions groaning under the burdens of poverty.

What France and Great Britain ask in their notes to Washington, and Belgium, in its memorandum, is clear. It would seem at first sight that what they ask must be granted, as the first step back to prosperity. These countries are our debtors. They have asked, and have received, extensions of time on their obligations. Now that these extensions have elapsed, they find that their financial condition has not improved, but, rather, that it has grown worse. They now come to Washington, but not to ask for further extensions, or for cancellation. What they propose is a suspension of immediate interest payments to the United States, so that the whole transaction may be reconsidered.

On the basis of legal justice, technical and hard-pressed, they can make no demands. This fact must remain, irrespective of its admission or rejection by the debtor nations. But *summum ius summa iniuria*, and men as well as nations long ago learned that the give and take of life demands that their relations with one another be regulated by a more human, and therefore, more flexible rule. By demanding immediate payment, the creditor can harm himself as much as he harms the debtor. Even self-interest can at times guide us more accurately than legal justice.

It is not to be admitted for a moment that charity has no part in international relations. But this factor may for the moment be disregarded. As it seems to us, the question before the President and Congress is simply this: is it to our advantage to grant a suspension of the debt due us from foreign nations, and consent to a re-examination of the whole matter?

With all deference to those who differ from us, it seems to us that the question must be answered affirmatively. Whether Great Britain and France are unable to pay, or simply unwilling to pay, the answer must be the same. If they are unable, pressure should not be used. If they are unwilling, pressure is useless, except in the unthinkable hypothesis that we are ready to collect by a recourse to armed force.

On the other hand, there is good reason to believe that reconsideration of the whole case can lead to conclusions as profitable to ourselves as to the whole world. We lose nothing of our national dignity, and imperil no attribute of rightful sovereignty, by consenting to the requests of Great Britain and France. Not a few Americans believe that the obligation of reparations and debts was put on an impossible basis at the outset. They should be heard fully at a conference. Others believe, or profess to believe, that if a suspension is granted, Great Britain and France will employ the time gained and the money saved in building new armaments. This belief also should be examined, for it is of supreme importance, should it be found to rest on a basis of fact.

Obviously, we can gain nothing by insisting upon our legal rights. But we may gain much for ourselves, and for all the world, by suspending the payments due on December 15, and by expressing our willingness to negotiate a new agreement.

#### Lengthening the Bread Lines

THE first official act of Mayor McKee, of New York, was to reduce his salary from \$40,000 to \$25,000. It was probably the Mayor's thought that his policy of retrenchment would be received with more favor if he gave the other officials an example to follow. But the officials have found a better way of economizing. It is very simple, being nothing but a notice served on scrubwomen, door-keepers, hospital orderlies, and other low-waged employes, that their service will not be required after January 1, 1933.

That economy plan is both cruel and stupid. It is cruel because it deprives honest workers, for no fault of their own, of a chance to make a living. It is stupid, because it puts these men and women, with their dependents, in the bread line.

Probably the Mayor has not heard of this new way to economize. Since it is directly opposed to the plans he announced on assuming office, we infer that it has been introduced without his consent. The first item of economy in every city should be the abolition of useless offices. That done, all salaries over \$3,000 should be revised downward. Wages in the lower brackets should not be touched, since they barely suffice to maintain the worker and his family.

But New York is not alone in its foolish economies. One city in the mid-West has ordered the hospitals to cut down their requisitions for such absolutely necessary supplies as bandages and antiseptics. Cuts in the budget which imperil the public health, and lengthen the bread line, are not economy, but dangerous folly.

## The Lone Knight

JOHN LAFARGE, S.J.

**S**OMETHING about the man, snatches of his conversation, had attracted my attention the evening before. Now, on an early morning of late May, I found myself seated opposite him as the train was still an hour or so out of Washington. We passed the time of day; and soon my impression was confirmed that I was talking to a man of education and wide experience. A non-Catholic, he questioned me closely, when he learned that I was returning, at the time, from the annual convention of the Catholic Press Association in Buffalo. "Tis ill talk," says the Scotch proverb, "between a fu' man and a fasting." But this little disparity—as to breakfast—did not hinder our intercourse.

"I should be deeply interested," he observed, "to know how Catholic editors stand upon the League of Nations. Do they, as a body, favor the entrance of the United States into the League?"

"As a group," I replied, "I do not think that Catholic editors assume any one position upon that matter. Each judges as he pleases. I have no hesitation," I continued, "in telling my own view, that I believe is shared by some: that the League may be considered as a step in the right direction; that it is a practical method for international conference.

"True, we Catholics suspect some of the influences that are manifest in the League. Nevertheless, I see no reason for minimizing on that account its usefulness from the standpoint of method, rather than organization. Personally I have never favored our own country becoming a member of the League; for I consider it created, in no small measure, for the purpose of maintaining the European status quo. But I see no reason why we cannot cooperate with it intimately, and in a great variety of ways. As a point of fact we have long been doing so."

"How about the World Court?" he asked.

"There, too," I replied, "I can only give you a purely personal opinion. Contrary, I think, to what many non-Catholics believe, Catholics are the most individualistic of thinkers where the deposit of truth, as to faith and morals, is not concerned. The difficulties concerning our participation in the World Court are less than those that concern our actual membership in the League; and I have never been fully convinced by the alarmist utterances of some international jurists on that score."

The conversation turned to Russia, where my friend had traveled extensively; then to an issue nearer home.

"May I ask you how Catholic editors stand with regard to Al Smith? Do they want to see him elected President?"

Here again I felt compelled to make a distinction. "As for Governor Smith as a candidate, each of us has his own views. It is a matter of his personal fitness and of political judgment as to the opportuneness of his candidacy. But as for his *eligibility as a citizen* of the

United States, to any office in the Union for which he is found qualified, Catholic editors are united to a man. This is not a political question, but a principle of ethics. The affirmation of the non-eligibility of Governor Smith to public office on the ground of his Catholicism would jeopardize the political freedom of every Catholic in the United States."

"The distinctions that you make profoundly interest me," my companion remarked. The talk turned then on religion; and here my companion made an interesting confession.

"In my youth I was an atheist. I had lost all belief in God. It was two of your Fathers who restored my belief in God; Father Crimont, later Bishop Crimont, and Father Barnum were the men. I came to know them in Alaska, when, as a young man, I was one of the crowd who tried to make a fortune in the Klondike gold rush. During the long evenings that I spent talking with these men" (I believe he mentioned one or two other of the Alaska missionaries of that time) "they revealed to me the utter folly of atheism, and made me look to God. I learned to pray; and from then on I have been a firm believer in God."

There was something strangely familiar about my companion's appearance. His rather handsome head, with its deep-set, intense eyes, was set on fairly broad shoulders. The figure was stocky, without being heavy. The voice had the modulated tones of one used to much public speaking. There was still a question about which he seemed to be concerned.

"How do Catholic editors stand upon Prohibition?" he asked. "I have a friend, a Catholic priest in the Middle West, who holds that the Volstead act is morally wrong; that the State has no power to regulate a man's personal habits. Is that a universal view?"

"The Church has made no public pronouncement on the matter of Prohibition," I replied; "nor has the Catholic Hierarchy of the United States ever issued any official statement on that matter, although individual Bishops have expressed their disapproval of such legislation. Hence each Catholic is free to make up his own mind, as they have been doing, upon its rightness or wrongness."

"Without entering upon the disputed question as to the actual power of the State to regulate personal habits, I can yet say that the majority of Catholic editors, unless I am much mistaken, have been induced by the sheer logic of the situation to conclude that the Prohibition law as it actually works out is both injurious and unjust." And I added some of my own experiences which confirmed me in that idea.

My friend seemed to grow sad. "For years," he said, "I was an ardent champion of Prohibition. I have spoken for it and crusaded for it. But now I realize, and we all realize, that it has been a failure."

"But what are we going to do about it?" he asked himself. "If you merely raise the issue of repeal, the Drys will never agree. What we must do is to frame a law which will do away with the evils of Prohibition, and yet will be acceptable to the Drys. It is that question that I am taking up today."

"My name," he added, "is Raymond Robins."

His countenance and ideas had become familiar to me during the World War, from the columns largely of the *New York Survey*. Three months after our conversation, the astonishing news broke that Colonel Robins had utterly disappeared from the face of the earth.

So far, all inquiries have been in vain. His lifelong friend and companion-in-arms, Fred B. Smith, writes as follows in the *Congregationalist* for October 27:

I am sitting amid papers, letters, telegrams, and reports, just after leaving a meeting of the expert secret service and police, all having to do with what seems to be an utterly futile attempt to solve the mystery and tragedy of the disappearance of Col. Raymond Robins.

After weeks of searching by every means and method, nothing more is known now than was known when he walked away from the City Club at 55 West 44th Street [New York City], the afternoon of September 3, at about four o'clock. He went out in apparent good health and spirits. I do not know whether he be alive or dead. All theories have been exhausted. The experts are completely baffled. His wife and family and most intimate friends are without any positive solution. For myself, after having tried to follow through all the possible theories which have been advanced, I am more and more of the opinion that the agents of the underworld took him unawares and by some method of their own put him out of existence, or are holding him for some bargain to be brought forward later.

Tragic as was his end—if, God forbid, it be his end—there was a certain tragedy, too, in Colonel Robins' life. He was a reformer and crusader of the most pronounced type. To a superlative degree he was energetic, indefatigable, courageous, and profoundly religious. He prayed long and earnestly; he was a flaming orator: the kind of man who hurls himself against evil with might and main. At the time of his disappearance the press commented upon his readiness to go alone into the most dangerous surroundings. This may well have led to his undoing.

Of our conversation, I have still a relic: a little type-written sheet which he handed to me, after he had retired to a compartment to deliberate with one of the nation's best-known Prohibition leaders, to whom he had introduced me. It contained the draft of a proposed amendment to the Eighteenth Amendment, which draft, he remarked, would that day be submitted to the Republican platform committee, with the hope that it would solve the vexed question of escaping from an impossible law while not wholly antagonizing the Drys. Later, the papers carried the news of his arrival that day in Washington, and the main outlines of his draft appeared in the Republican platform: with what success, we need but ask History as she recalls November 8. I never quite had the audacity to send the Colonel the comment thereon which he kindly requested of me as we parted in the Union Station in Washington.

What did Colonel Robins accomplish? It would take an intimate knowledge of his life of incessant activity to answer that question. True, many of God's greatest enterprises bear little visible fruit in their generation. But Robins' crusades were of the type that demanded immediate results. When he assailed Halsted Street, Halsted Street was expected to go down at once upon its knees, and the Loop to do penance in sack-cloth and ashes. Unfortunately they did neither. The difficulty with this type of reformer is not that they go too far. One can only admire and applaud the man who has the courage to call a spade a spade, and to uncover in all their ugliness the anti-social abuses that disfigure our civilization.

But the trouble is that they do not go far enough. It is not enough to attack; the deep-lying causes must be investigated; and life preoccupied with attack has little leisure for the study of causes. The reformer, too, no matter how great his zeal and courage, is seriously hampered if he has no other spiritual apparatus than religious individualism. Such individualism often lends élan to the attack; but it fails pitifully when it comes to build up the agency which will finally eradicate the abuse. It is not the Savanarolas, burning the guitars and love-poems, that save youth. It is the Don Boscos, who have not only the patience, but the solid religious philosophy and the association with the vast reservoirs of Divine grace offered by the Church, who effectively combat crime.

The failure to recognize our dependence upon the means of grace, upon our membership in the visible Body of Christ's Kingdom, has been the pitfall of reformers of all times. And, as Colonel Robins' experiences showed, when he was sent by President Wilson upon a mission to Russia, they may be taken in by the loud promises of immediate triumph made by materialistic schemers.

If it yet be Colonel Robins' good, or bad, fortune to return, may it be to a scene where his undoubtedly great gifts of mind and heart will be used for more constructive work than fell to his lot in the past.

## Say, Maguire, Can You Sing?

NORBERT ENGELS

THEN the wind came, striking like the tongue of a cold serpent. It made little swirls of dust and chaff and fine snow on the concrete highway. Here and there in the ditches was a patch of dirty snow, slowly melting. The man at the side of the road shivered as he jerked a suppliant thumb toward the East, but the driver of the car did not so much as look at him. The man dropped his hand dejectedly and started to walk along the soft, muddy shoulder of the road, toward Detroit.

His hat was almost shapeless, and the band was stained where the perspiration had worked through. His overcoat hung listlessly from his drooping shoulders, and out of the sleeves came the ragged edges of a tan sweater, and long, bony hands. He had no necktie, and the front of his gray shirt was held together by a safety pin. His

shoes were run down at the heels, their toes were badly cracked and skinned, and they were soggy from the mud.

The man turned expectantly as another car came whizzing down the road. Mr. and Mrs. Bathwater were on their way to a convention. When they had passed the man Mrs. Bathwater said to her husband, "My dear, he had such beautiful eyes. Perhaps we should have stopped."

"Nonsense," said Mr. Bathwater, "these fellows are all alike. And please pay less attention to every fellow's eyes, if you don't mind." He pressed his foot down savagely on the accelerator, and Mrs. Bathwater was unceremoniously jerked backward. She stiffened her back and said through set teeth, "At any rate, he was probably a gentleman." She folded her arms tightly across her bosom, hunched her shoulders, and glared straight ahead.

The man sat down on a culvert and took off his hat. His hair was dark and curly, and thinly edged with gray. He took a paper package out of his pocket, carefully unwrapped it, and laid it beside him on the culvert. There were two doughnuts, stale and crumbling, a dry sandwich, and a small piece of sausage. He ate the two doughnuts and half the sausage slowly, then wrapped up the rest and put it back in his pocket. He took a pair of dry socks from another pocket and changed, laying the wet ones on the culvert to dry. His feet were cold and aching, and he rubbed them well before he put his shoes back on.

The wind blew sharply at his back, and a few cars went by, but he did not take the trouble to signal them. Instead, he rolled a cigarette, lighted it, drew the smoke deeply into his lungs, blew it out, and said very calmly, "Blow, winds, and crack your cheeks! rage! blow! and cetera, and cetera." He had liked the way Trader Horn said "and cetera."

He shook the ashes from his cigarette into the little stream below, and watched them float away on the cold waters. Then he took his socks from the culvert and rolled them up. They were still wet, but he put them into his pocket and started off again. He began to sing, in a clear, high voice, and with the song his spirits rose and his pace quickened until he was swinging along briskly toward Detroit. A car was coming, and he automatically raised his hand, then dropped it again with a feeling of futility. His ears caught the almost unbelievable sound of a slowing motor. The car stopped and the door was swung open for him. Large gray eyes peered at him through thick glasses.

The man stepped into the car and said, "Thank you, sir." The large gray eyes blinked. The car started off again. The man sat very stiff and straight at first, but gradually the drone of the motor and the sight of fields and fences slipping away took hold of him, and he settled back with a feeling of gratitude. He looked at the speedometer. The needle was flickering around 47. Pasted on the dash was a name plate, which read, "Albert Vetter, South Bend, Ind."

He heard the man ask, "Where are you going?" as though he were a long way off.

"To Detroit," he answered, "And it was very kind of you to pick me up. Not many are doing that these days. I've had more walking than riding from Chicago."

"Yes, I know," said Albert Vetter, "but I never worry about it. I have a certain faith. I remember how, when I had my first long pants, I was positive the crease could never come out from kneeling at Mass. And this is just about the same kind of a proposition, as I look at it."

"Oh, so you're a Catholic," said the man. "Well, so am I."

Albert Vetter nodded. Then he continued, "And I've been reading Shakespeare, and recall that he said a man who has experienced hardship himself is always the first to help another."

"Yes," said the man, "I know a passage like that. It's in 'King Lear' where he says, 'Take physic, pomp; expose thyself to feel what wretches feel, that thou may'st shake the superflux to them and show the heavens more just!'

The thick glasses were turned upon him in amazement. "You know Shakespeare?" Albert Vetter asked him incredulously.

"That I do," answered the man. "I studied him at Dublin. A fine man he was, that knew the world's people."

"Well," said Albert Vetter, "well, well."

"And there's another place in the same play where he says, 'Let the superfluous and lust-dighted man, that slaves your ordinance, that will not see because he does not feel, feel your power quickly; so distribution should undo excess, and each man have enough.' A grand play, it is."

"Quite right, quite right. Most extraordinary. Say, what's your name?"

"Maguire, sir."

Albert Vetter looked at his wrist watch and saw that it was noon, and time for him to eat. He turned to Maguire and said, "Hungry?"

"I could eat, sir."

"Hum-m. Yes, I presume so."

"I can't be modest about it, sir, I'm that hungry."

"Well, suppose you keep a lookout for a nice restaurant. Come to think of it, I'm hungry myself."

Maguire looked gratefully at his benefactor. They passed many a lunch stand, with pictures of hot dogs and barbecued sandwiches, and though there was a gnawing at his inwards, he said not a word. Finally they came to a small town, and Albert Vetter pulled in to the curb in front of a neat brick place that had a sign on the window which said, "Steaks and Chops on Short Orders."

"All out for lunch," he called cheerfully. They went in together.

Albert Vetter handed the menu to Maguire and said, "Order up."

"Roast beef," said Maguire without hesitation.

"The same for me," said Albert Vetter.

The blonde waitress brought the food, and Maguire ate to the last drop of gravy. In the meantime the blonde was back in the kitchen telling her girl friend who was

also a waitress, "That bum out there sure has a swell pair of eyes. And he looks awful honest, too."

Maguire pushed the empty dishes away from him, and drew a deep breath. "Ah, sure, sir," he said, "I haven't eaten like that in a long month."

"It was good," said Albert Vetter. "Have a cigar."

When he paid the checks, Albert Vetter bought two packs of cigarettes. They went back to the car and lighted up. He gave Maguire one of the packs of cigarettes.

When they were back on the road again Albert Vetter felt himself getting drowsy, and wanted to take a nap as he did at home after eating a fine meal. He called them "cat naps." He closed his eyes tightly, however, shook his head, and turned to Maguire and said, "Say, Maguire, can you sing?"

"Sure enough," said Maguire, "and what would you prefer?"

"Sing 'When Irish Eyes are Smiling,'" said Albert Vetter.

Maguire flicked the ashes from his cigar, and, leaning back, began, "When Irish eyes are smiling, sure 'tis like a morn in spring. . ." and as he sang Albert Vetter drove on, and a look of pleasant contentment came into his eyes. He drove into a filling station and called out to the fat attendant, "Five gallons. Never mind the oil." Then he opened the door and went inside the station, and returned with two candy bars. He offered one to Maguire. "Now then," he said, "let's have the song again, and I'll try a tenor." Maguire nodded, and off they went.

When the song was finished they munched their candy bars. Mile after mile they drove, town after town was passed, and then a sign came which read, "Detroit, 10 miles." Albert Vetter turned to Maguire and said, "I've got to turn off pretty soon. Sorry we can't drive a good deal further together. I've enjoyed your company."

"Thank you, sir," said Maguire. "Sure, I've enjoyed it, too, very much. And it was very kind of you to drive me so far."

Albert Vetter stopped for a traffic light and said, "Well, here's where I turn. The road to Detroit lies straight ahead, and it's not far. Good luck."

Maguire opened the door, and put one foot out. They shook hands. Then Maguire said, "Excuse me, sir, but would you tell me why you've been so kind to a—a—bum?"

"Well, sir," said Albert Vetter, "a long time ago I was about 5,000 miles from home, broke and hungry. I had lived for two weeks on one ham sandwich a day. One day, when the last penny was spent, and the last ham sandwich about to be eaten, I opened the bread to admire the ham, and the ham fell to the street. Then I bummed my way home. You know what Shakespeare says. Well, good bye, and good luck."

Albert Vetter watched Maguire walk down the road. Suddenly there came a loud horn from the car behind him. The traffic light had changed. Albert Vetter shifted the gears and turned to the right, and felt there was something empty about the car.

## Catholic Charity in the Depression

F. D. SULLIVAN, S.J.

**N**OW that the election is over and the cry of suffering humanity has shaken these United States with its unanimous thunder to a realization of its prime duty that "Charity begins at home," the problem still remains of translating promises into deeds, and words into facts. The Church of Christ must not fail in the perfect exemplification of the virtue which is the essence of its religion and the fulfilment of the Law.

One thing the depression has done for all of us: it has brought back to consciousness the eternal truths and principles forgotten in our late prosperity. We have rediscovered God; we have restored Charity to its regal splendor as the chief of the theological virtues, instead of leaving her an outcast to dwell in the slums with the poor. No longer will this heavenly name mean just a "handout," a dole, the impress of the world's untouchables, the badge of the bedraggled pauper. It will burn again, as a fire borrowed from heaven, in every Christian heart, a source of energetic action, a flame to purge us of our selfishness, a light to draw all men to Christ.

That the Catholic Church is fully aware of her important mission has been demonstrated in the Encyclicals of the present Pontiff, particularly in his call for concerted Catholic Action. But what will be our practical response?

Again we may catch the momentary inspiration, make the generous promises, the fervent resolutions. But we need more than this. Nothing but deeds, a continuous rosary of deeds, will feed and clothe humanity during this dreadful Winter, whose savage growl has already been heard in the Northwest.

Those who were privileged to attend the Convention of the National Conference of Catholic Charities at Omaha at the end of September will remember how those Catholic leaders, priests, Religious, and lay men and women, broke away from theories and faced facts—bitter, stubborn, heart-rending facts.

It is well known that twenty years ago Catholic charity was practised in a disorganized, hit-or-miss manner. Though there was much of good will, there was no system, no method, no science. Problems were not studied, nor were the intricate elements analyzed. Measures were adopted hastily, without time or care to weigh their efficiency—measures often suggested by tenderness of heart, rather than by wisdom of mind. The principles of our philosophy and ethics remained hidden in their Latin intangibility for the priest or scholar, but they were not reduced to the common denominator of the man in the street or of the devout member of the congregation.

What a struggle it was to try to supplant chaos with order, to educate our own people to the necessity of having a logical basis for their work, and a scientific procedure to ensure economy and efficiency! Everyone saw that there was overlapping of effort and much wasteful giving. It was plain that too frequently the festering branches were receiving elaborate care while the root was being neglected or entirely ignored. It was easy to arouse sympathy for the bleeding, pus-emitting wound after the disease had been allowed to have its own way; but little was done in the more sensible direction of trying to prevent the disease. Many who were undeserving and frequently not in need, by dint of clever acting and lying deceit, were garnering the fruits of Christian charity, while the real and honest poor, often too modest or too proud to beg, were allowed to go uncared for, to live in squalor or die in misery.

It was to meet this sad condition of affairs that the National Conference of Catholic Charities was begun. Its purpose was to organize a program of a national character which could be set up in each diocese under a Director appointed by the Ordinary. It naturally stressed organization, calling for a board of directors, with a diocesan superintendent at the head as executive director. The board was to have central offices in the business section of the city. It was to establish departments for the various types of relief with trained experts at their heads. Everything was to function according to the best business methods after the example of charitable foundations and community chests.

The movement was successful because it met an urgent need and quickly demonstrated its value to the Ordinary, the clergy, and the people. It was directed by able men who were familiar with the many threads in the skein of social service, and who had gained experience by actual contacts and by observing the successful methods of others facing the same problems. It removed the scab that hid the foul wound from our distracted gaze, made it look horrible and shocking as it really was, and then like a good physician began to cleanse and to apply healing remedies.

But the Convention of Catholic Charities meeting in Omaha just when the Autumn leaves were coloring from the bite of the first frost, with the hideous face of Winter distinctly visible in the offing, was determined to face facts. And one of the most obvious of these was that organization may be harmful as well as helpful. Instead of its being a guide to show the way, a sower to spread the good seed, it could assume the duties and obligations which really should fall upon the individual; with the result that, human nature being what it is, the individual learns to shirk his responsibility and to throw his duty back on the organization. Perhaps Catholic Charity, in its uphill fight for system and method and professional training, had forgotten the individual who has a bounden duty to practise charity as a part of Christian living. Though a diocesan board of Catholic charity, and even the national organization, might be in perfect order, with its forces scientifically distributed, its budget balanced, its

record cards in excellent shape, and its annual report a work of consummate art, still it might be defeating its own *raison d'être*, which is to develop the practice of Christian charity in the heart of every member of the Mystical Body of Christ, which is His Church.

It was this great truth, and the honest frankness and sincerity with which the officials faced the problem and sought a remedy, that made that Convention so worthwhile, and presaged a real factual answer to the challenge of caring for the sick and poor in the present crisis. The idea that prevailed was to make the diocesan central bureau the clearing house for information and instruction, for guidance and leadership, for specialized help and aid when the problem would be too intricate or beyond the means of the local or parish organizations. There will always be the problems of orphans, the deaf, dumb, and blind, the backward and delinquent, the unmarried mother and the broken home, which call for all the skill and resources of the central bureau.

It was understood, too, that the parish organizations with all the best volunteer help obtainable would need trained social workers, specialists in organization and service, if they are to function wisely and prudently. They must also be in close organic relation to the central bureau, and faithful to the unifying plan adopted for the diocese and for the whole country.

It was evident from all sides that the laymen recognized their duty and were prepared for their individual responsibility. There was the great army of noble soldiers of Christ, marching in never so closely knitted battalions in the footsteps of the gentle Saint of the poor. The St. Vincent de Paul Society was cooperating to the full. It was thrilling to the Catholic heart to hear these exemplars of Catholic life, who know so well how to combine leadership in citizenship with personal holiness and loyalty to the Church, preaching the doctrine of personal consecration to the cause of Christian charity in their own convention meetings. And with hearty and sincere confidence the Hierarchy, represented by six or seven Prelates at one of these gatherings, solemnly entrusted to their inspired leadership the mobilizing of the lay army of apostles of charity.

Nor were the women behindhand in their enthusiasm and devotion. Representatives of the various charity organizations for women, offering the same opportunity for service as the men have in the St. Vincent de Paul Society, were there—intelligent, practical, heroic.

Never did the lay members of the Church go home with a more explicit, more inspiring mandate. The Church was calling for Catholic Action in the form of practical charity to the poor. She was asking the individual volunteer to complete what is wanting to the charity of Christ. It was never the intention of the organizers of the National Conference or of any of the diocesan Boards to rob the individual member of the opportunity for practising practical charity personally. It has always been known that the Divine virtue of charity cannot be cultivated artificially in a hothouse; it cannot be relegated to technical trappings and scientific

records which are a necessary part of every efficient central office; it must be developed, like physical strength, through individual exercise, the daily practice of the works of charity. Every member of the Church is a member of the Mystical Body of Christ, and charity is the life blood of this Mystical Body. How can one be a part of this Body unless he is aglow with this life of charity, enkindled by the love of the Sacred Heart and made effective by the Holy Spirit Who is the soul of the Mystical Body?

The lay members themselves must be the army of Catholic charity that will conquer this depression. From every family must come the volunteers who are to be our inspired social workers. The fervent charity of the Middle Ages and of the Ages of Faith must be rekindled in every Christian heart. The obligation of each individual practising charity in deeds, not only in giving alms but in visiting the sick, nursing the helpless, feeding the hungry, and clothing the naked, must be brought home to the consciences of all who would claim part with Christ. Each member of the Mystical Body must be sensitively aware of the suffering of the other members of Christ's Body and be inwardly impelled to work and suffer to bring them relief and comfort.

This was the theme of this great convention; this, the goal of the leaders who were there to organize into one vast army all the members of the Church Militant to meet the heavy demands which will come to each parish during the long months of a dreary, hopeless Winter. This was the new orientation of the National Conference: that, while we must have organization and system and method in our operations, we need most of all the hearty and complete cooperation of all the members, men and women, of each parish in every diocese to accomplish the ideal of Catholic Action.

In the new arrangement the parishes will be the units of active relief work. The organizations already established will be encouraged. Individual initiative will be welcome. Leadership will be the abundant fruit, as in each parish men and women of brains and fervent spiritual life will feel that a job has been entrusted to them that calls for the best of their abilities. It will be their work, their responsibility, their opportunity to grow rich in spiritual graces by the exercise of the corporal and spiritual works of mercy which as children they learned in the catechism are the signs and the fruits of vigorous Christian life. Quickened with this new glow of living in the fulness of the Church's life and spirit, they will receive and display the special fruits of the Holy Ghost Who is the vivifying, sanctifying Soul of this Mystical Body.

Relieved from the impossible task of carrying the whole burden of work and planning, the diocesan boards and central bureaus will be free for their more important function of education and direction of the parish activities. It will be their chief concern to fan the flame of supernatural charity in the hearts of the Faithful and to stimulate young Catholic students to a desire for training in the social sciences, in order that each parish may have

trained volunteer workers who are familiar with the methods and technique, the philosophy and psychology, and the whole framework of sociology, which are necessary equipment for efficient service.

Another outstanding advantage of this more truly Catholic ideal of organization, will be the more even distribution of relief. There have been complaints that bureaus function chiefly for the metropolitan city or area, and that the rural districts have been neglected or forced to carry on a haphazard organization at home after having contributed to the general fund. Now, wherever there is a parish, the men and women will be called upon to form groups and committees to handle the pressing needs of their own localities, and they will receive counsel and financial help through diocesan and national organizations. Happily, the plea of Dr. John A. Ryan, of the Catholic University, made so insistently at the Convention and elsewhere, that the Federal Government must come to the aid of the States in the gigantic work of relief, has met with the approval of President-elect Roosevelt. Should such grants be made, it is hoped that the funds will be distributed through organizations already functioning, to avoid waste and overhead; which must make it evident to everyone how necessary it is to have complete organization set up in every parish under the supervision of the diocesan board at the earliest possible moment.

With our people burning with love for Christ the King, and filled with zeal to put into practice the lessons of mercy and charity which are the military garb of His followers, the Catholic Church in America should be able to meet the challenge of the greatest catastrophe in our history, and to give to the world the best proof and the most convincing argument of the vitality and goodness of the Church of Christ.

## How Do They Do It?

MARIE SHIELDS HALVEY

SOME years ago, before the day of the telephone extension on every desk, the manager in a certain busy office discovered that there was too much wasted time and too much lost motion about the place. An efficiency expert who was called in presented, among other findings, the suggestion that the telephones were too far from the desks of the clerks who most frequently used them. The management accordingly had the wiring of the office torn out, and the telephones located to better advantage. When this had been accomplished at considerable expense of time, convenience, and money, Pete, an office boy, asked what all the excitement was about. This is what Pete said when the matter had been explained to him:

"Gee! I wonder why they didn't just move the desks!"

The foregoing story is offered as a kind of apology. The present writer, a lay person not engaged in educational work, is aware of her temerity in approaching a subject that has been handled with authority and dis-

tinction by some of our best Catholic writers and speakers, but sometimes a humble office-boy's point of view gains attention by the very novelty of the source from which it comes.

The question of my title refers to those Catholic parents who are still sending their children to public or to so-called non-sectarian private schools. How do they do it? How does any parent justify the selection of such a school to his own conscience? After all that has been written and said on the subject, from the beautiful Encyclical of our Holy Father on the Christian Education of Youth, all the way down to the earnest exhortation of the parish priest on the last Sunday before schools open each year in September, surely no one can longer plead ignorance of the Church's law. And yet Catholic children in astonishing, not to say shocking, numbers are being educated in schools other than Catholic. I do not mean children from families whose extreme poverty precludes the possibility of choice, but the sons and daughters of people in moderate or affluent circumstances, who call themselves practical Catholics, and would be indignant if you questioned their intelligence. How do they do it?

The subject is one that holds a particular interest for me. Whenever I can do so without offending, I make it a point to inquire the reason for this, to me, inexplicable defiance of the Church's mandate. Admitting that my experience is necessarily limited, keeping in mind also that the explanation given may not always be the correct one, the fact remains that I have never heard what seemed to me a valid or adequate excuse for the refusal of a Catholic parent to send his child to Catholic school. The reasons offered are always either childishly unintelligent, or else either frankly or covertly selfish.

Mr. A, for example, sends his little girls to public school because the steps at the parochial school (a combination church-and-school building, with the classrooms on the top floor) are too high for them to climb. The spectacle of 150 other children, ranging in age from five to fourteen, climbing the offending steps daily without apparent injury to life, limb, or health, leaves him unmoved. His children are being robbed of their birthright because first-grade accommodations at the public school are located on the ground floor!

Mrs. B sends Bobby to public school because there is a splendid parent-teacher organization attached to it. Besides, they serve a wonderful lunch to children at a cost of a few cents a day—*really better* (the italics are Mrs. B's) than you could or would bother to prepare for him at home. Bobby is a difficult child, disobedient, untruthful, and undependable, but obviously no connection exists in his mother's mind between his faults of character and the entire absence of moral and religious training from his school life.

The little C's go to public school because it is just around the corner. Choice of the parochial school, two blocks away, would mean that some one in the house must get up a bit earlier in the morning to take the little ones.

The D's send their daughter to public high school because the course there is so interesting. The periods are

short—the student does not have time to "tire" of one subject before it is time to change to something else. In addition, the course is purely elective. Daughter will not have to "bother" with any subject she does not like. No, the D's are not wealthy people. Daughter will be under the necessity of earning her own living as soon as she finishes her course at high school. The E's were sent to public high school because their parents thought they ought to have an opportunity to meet all kinds of people—not just Catholics.

Other reasons were given, but the ones quoted are typical. They were all received from parents who had not abandoned the practice of their religion and were not lacking in education themselves. In one instance, both parents were honor graduates of a State university. Can it be possible that these parents fail to realize their sacred obligation to secure for their children a thorough instruction in the doctrine and practice of their religion? And how can they hope to discharge this obligation without the aid of the Catholic school?

How are the little ones to be instructed in their religion? There may be parents who are so well instructed and so conversant with teaching methods that they are able to perform this necessary work themselves, but the chance that they will do so is remote. The manifold distractions of modern life, and the increasing demands made upon all of us by causes outside the home, make it practically impossible to devote the required time and attention to such an objective. It is only those men and women who, under the authority of the Church, have consecrated their lives to the cause of Catholic education, who can hope to perform such a task successfully.

The case of parents who select non-Catholic secondary schools for their children is still less understandable. The position formerly held that the public high school offers a more complete education is no longer tenable. Diocesan high schools, wherever they exist in the United States, have been standardized to meet the requirements of State educational bonds, and are accredited to State universities.

On the other hand, aside from the law of the Church, the drawbacks of a non-Catholic environment in the secondary school must be patent to any thoughtful Catholic. In many places, for reasons of principle or expediency, the plan of co-education for high school students is followed. No sermon or book is needed to point out the dangers of intimate classroom association for the sexes during the adolescent years, without the restraining and refining influence of religion. Your favorite newspaper any morning in the week, will give you the unpleasant possibilities in abundant detail.

High-school contacts admittedly form the basis for a large proportion of business and social relationships in later years. While the number of *professing* atheists in this Christian country is probably much smaller than we might be led to believe, it is nevertheless true that there are far too many families, professing no creed, and following the practice of no organized religion, whose lives are a virtual negation of the existence of God and our

responsibility to Him. How can intimate daily association with children who come from such homes fail to harm our Catholic boys and girls?

It is not sound argument to say that, because many Catholic children pass through courses in public and non-sectarian private schools without detriment to Faith or morals, therefore all Catholic children so educated will be safe. Undesirable results do not inevitably follow when religious teaching is eliminated from the secondary school course, but the risk is too great for any thoughtful Catholic parent to take.

The poorly instructed Catholic whose contacts are largely with those not of his own Faith too often becomes the lukewarm and indifferent Catholic. He gives scandal unconsciously, both because his conduct is likely to fall below the high standards expected of Catholics by those outside the Church, and because he will give through ignorance, false or misleading answers to the questions that are constantly being asked of Catholics by sincere seekers after knowledge. He contributes in large measure to the prejudice and misunderstanding that the Church must endure.

No efficiency of training, no social or business advantage, can compensate the Catholic child for the moral culture that he misses when he is deprived of his right to a thorough education under Catholic auspices. And if he lose the Faith through the failure of his parents to discharge their sacred obligation in his behalf, how shall those parents render an account of their stewardship?

Who knows that Christ had not this very thing in mind when He said: "Suffer the little children to come unto Me, and forbid them not"?

### With Scrip and Staff

TOO long a pilgrimage prevented my greeting Father Jude when he returned in October from the Eucharistic Congress in Dublin. But I have since looked him up, and find that he is as enthusiastic as ever. The Congress was all that faith could have hoped for; and he regaled me with a vivid description of the silence that moved down the long line of kneeling adorers, guided by the skilful employment of radio, as the Blessed Sacrament approached in the procession.

"After the Congress was over," he said, "I spent some time wandering about Europe in quest of one of my hobbies: the forms of popular devotion to the Saints. There is a deal more study that could be given to that than has been done as yet. Why is it that certain Saints, about whom we know so little, have won such a tremendous army of clients? St. Christopher, for instance, or St. George, or the Fourteen Holy Martyrs? I mean, leaving out of consideration the impetus that God's own grace may give in favor of His Saints."

A possible answer to this question, I suggested, is offered in the *Nouvelle Revue Théologique*, of Louvain, for September-October, 1932, where just this point is discussed, and the writer observes:

Considering the past, it seems to us that the masses of people are not so much struck by comparatively complex historic facts as by certain very simple situations, gestures, and attitudes, which immediately touch one or the other trait of human psychology. . . . Simply the title of Saint Anne as the mother of Christ's Mother enlisted in behalf of her devotion all the attractive features of intimate family life.

"That is my view about St. Anthony," said Father Jude—and Father Kleinschmidt, O.F.M., agrees—"the popular psychology is won at once by the simple gesture, yet so profound and appealing, of Anthony holding the Infant Jesus; as it was in an earlier period by the miracle of the ass kneeling before the Holy Eucharist. This latter was a vigorous bit of popular apologetics."

THE October number, which has just appeared, of *Liturgical Arts* was lying on Father Jude's desk as we talked, and I drew his attention to the originally conceived representation of this scene, in the form of a statue, which is reproduced in the illustrated article, in that issue, on the Church of the Precious Blood, Astoria, N. Y.

"I did notice it," said Jude, "and have been interested in this issue of the quarterly: the best they have produced. I am following their suggestion, and sending it as a Christmas gift to my friends. The description of the new Mallinckrodt Convent of the Sisters of Charity, at Mendham, N. J., will be scanned by the nuns. And during the summer I visited Serravalle, which is also therein described, the church near Florence that was built by the hands of the parishioners themselves, quite in the Buckfast fashion of the Oklahoma church that Bishop Kelley wrote about in your recent issue of *AMERICA*.

"They are taking up the question of church music and the chant, too," he continued. "The readers seem to expect it of them; and you can hardly dissociate it from the building arts. Father Vincent Donovan, O.P., gives us the latest on this topic. He brings out one point that has not been sufficiently noticed, that 'Gregorian art can be as simple in practice and as easy of comprehension to the average person in the twentieth century as it was in the seventh. Modern groups, young and old, and even whole country parishes have proved this repeatedly. They can learn to sing more quickly and creditably a Gregorian Mass than one of Gounod. . . . It is only our ignorance of chant principles that causes panic in its regard.'

"There is the truth in a nutshell; but you have to use nutcrackers to get people to see it. Some of Father Donovan's own Dominican brethren, however, in Ireland, have succeeded in this respect, e.g., at Blackrock, thanks to Father Coleman, O.P., who has convinced the people in that town that the Gregorian is as feasible as football; and breaks fewer bones."

ONE of the visitors to the Catholic Rural Life Conference held in October at Dubuque, told the Pilgrim of the simple, yet effective manner in which the ideals of the Church concerning church music were carried out at the solemn Mass in St. Raphael's Cathedral, celebrated by the Archbishop of Dubuque, which opened

that event. There were two choirs; one of Columbia College students, who sang the Proper of the Mass (Introit, Offertory, etc.), and a sanctuary choir of boys from the grammar grades, who sang the Common (Kyrie, Gloria, etc.). The Proper was Gregorian. The Common was a simple melodic Mass, sung by the boys in *unison*, with clear enunciation of the Latin text, thus giving much of the effect of Gregorian, while offering a legitimate variant therefrom. All who heard the Mass, and the music was broadcast, were impressed by its sweetness and solemnity.

**N**EW light was thrown this year upon the manner in which Armistice Day may be commemorated, by St. Mary's College of California. A solemn Requiem Mass was celebrated at the College on November 11 "for the souls of deceased Brothers, students, and benefactors of the College and of the deceased soldiers and sailors of the United States." The music of the Mass, though not Gregorian, was planned as a demonstration of the glory of the liturgical school of Catholic church music. A choir of six-part mixed voices, under the direction of the Rev. Jean Ribeyron, of the College faculty, rendered a *Missa pro Defunctis* by the great master of the Spanish school, Tomas Luis de Vittoria. The following brief sketch appeared upon the program as to the character of his music:

Avila, the birthplace of Saint Teresa, the most striking embodiment of the Spanish religious spirit, was also the birthplace of Vittoria (1540), *the noblest representative of the Spanish School*. The mystic, ascetical spirit peculiar to Spain is common to both. Although Vittoria made Rome the principal sphere of his activity and his style has a general affinity to his Roman contemporaries, he always remained *Spanish in feeling*. If he has not the science, the variety, the boldness, the perfect originality of Palestrina, yet in him depth of feeling comes to more direct and immediate expression. He is *more profoundly expressive, more mystical, and his personal accent is powerful*. It was given to Vittoria to breathe into the art that pathetic and passionate expression which characterizes the Spanish soul. Certain motets (the delightful *O quam gloriosum est Regnum*, the moving *O vos omnes*), Masses, with the Responsories for Holy Week are the purest jewels of religious art and the ideal type of chanted prayer.

Vittoria wrote the *Missa pro Defunctis*, his last important work, for the Empress Maria, who died in 1603. The Mass appeared with the title *Officium Defunctorum sex vocibus, in obitu et obsequiis Sacrae Imperatoris*, Madrid, 1605. It was dedicated to the Princess Margaret, daughter of the Empress. This work is universally described as the crown of all the works of the master, "the greatest triumph of his genius."

"But don't let us get things get mixed up," says Father Jude. "The great works are for the great occasions; and let them be as great as possible. Gregorian, at least the simple form of it, is for daily life. But it can never become part of our daily life until it is cultivated not as an artistic movement, but as a *religious work*. You must learn to sing Gregorian as you say the Stations of the Cross, because you want to praise God and make yourself holier in doing so. Otherwise it will stick forever among the specialists. The popularization of simple Gregorian should be a standard work in honor of the Holy Eucharist."

Jude gets into too many arguments ever to start such a movement. But someone will one of these days, though, of course, he will have to be a saint—an unpopular one—to succeed.

THE PILGRIM.

## Back of Business

**W**HILE a variety of programs and plans is advanced to remedy our economic ills, comparatively little attention is paid to the cost of distribution. Few seem to know that fifty-five cents out of each dollar we spend is for "distribution," that is, transportation, storage, the wholesaler, the jobber, the retailer, and so on. Fifty years ago we paid only about thirty cents. This item has almost doubled, and the peculiar part of it is that we actually pay more for the privilege of getting the goods than for the making of them.

This is a strangely complex situation, and is hardly reconcilable with the common-sense principle of production and consumption, of supply and demand. But it is in line with the principle which guides all our economic efforts: that we produce goods not because people need them but because they pay for them; that there is no limit at all to this desire of making a profit; that we consider it more important that things are made—never mind their use.

This might be an extreme way of looking at the principle involved, but it is a fundamentally sound one. And this principle is the same in distribution and production. Back in 1870, a distributor handled the products of seven producers and supplied thirty-one consumers, according to Carl Fast, merchandising counselor. Today, he handles the goods of a bit more than two producers (figuring on the average) and supplies less than thirteen consumers. The tremendous growth in the number of distributors is truly reflected in the number of retail stores which today amounts to approximately 1,500,000. And the number of wholesale establishments has grown to 170,000, hence the increase in the cost of distribution.

The reason may be found in the all-too-human desire to make a profit. If a man feels that he can make money by manufacturing some or other sort of goods, he will go into the manufacturing business, with no questions asked. If he thinks he would rather open a store, or a gas station, or bakery, or a soda fountain, he will go into that. There is neither limit nor control. In the manufacturing business, there will result excess production. In the distributing branches, there will be excess competition. In either case, a collapse is foredoomed, for a manufacturer cannot exist without a minimum of profitability, nor can a retailer ask any price he wishes.

The principle of unlimited production, as well as that of an unlimited number of distribution agencies, cannot be maintained so long as there are very definite limits to the people's buying power. The adjustment lies in the direction of a changed conception of consumption.

GERHARD HIRSCHFELD.

Education**Public Subsidies for Atheism**

JOHN WILTBYE

AS I huddle over my radiator on these cold nights, I sometimes think that I am a poor, lone, lorn creature, but in my heart I know that my woes are small and very few. Isn't there a hymn about counting your blessings, every one? No doubt that is an excellent practice, but not so good when the wind is in the East, for then it is difficult to understand how well off we are. It is better, I think, to make up a list of one's woes, but only after breakfast (for not even the Pope is infallible, they say, until he has had his coffee), and so get out of the class of Missus Gummidge. Most of us, even after a searching examination, will discover that the catalog is very much smaller than the volume issued by the enterprising Messrs. Sears and Roebuck.

But when I desire to let myself really know how very fortunate I am, I turn my gaze to parents who have boys and girls at college. Three weeks ago I met the daughter of an old friend, and as our paths had not crossed for years, there was much to talk about. From personalities we went to politics, from politics to Prohibition, from Prohibition to the State capital, and from the capital to the State university, where her daughter, Mary, is now a sophomore. Then there was a pause. The lines had been cast to her in pleasant places, she had told me, but the pause had a significance that somehow seemed the beginning of another story. And after a time, I learned it.

Mary, it appeared, had become an atheist. At least, she was an active member of a society at the university which professed atheism, and last Summer, when questioned, she had said quite frankly that in her opinion Christianity was not a blessing to the human race, but a curse. Perhaps I should say here that my friend was not a Catholic, but a Presbyterian. At least, her family had always belonged to that association, and I remembered her great-uncle, a stately old gentleman, who for years was the pastor of the Presbyterian church at Woodford. She had endeavored to bring Mary up as a good Christian, but . . . but . . . What had really happened was that Mary had gone first to a public school, and then to a small private school; and when she went up to college she probably knew as much about religion as a little girl in the first grade knows about mathematics. What other result could be looked for?

Our Protestant brethren have few religious schools. Unfortunately, many seem to set no high value on the necessity of an education in religion which is as thorough as the education which they carefully provide for their children in the secular branches of learning. Some learn by sad experience; my friend, for example, who was genuinely shocked. Only a few nights before, on a weekend visit at home, Mary had made a statement about one of the most sacred tenets of the Christian religion, she said, that was frightfully blasphemous. (It was, too; I

wish she had not repeated it to me.) In great wrath, her father had said he would not tolerate such expressions, especially in the presence of the younger children; and Mary had replied, with great composure, that what her father thought on that topic was of no interest whatever to her.

What, she asked me, was to be done?

The trouble had started, she believed, with a certain professor, very eloquent, very plausible, at the university, and she named him. I had heard of him before. His work was in history, and he lost no opportunity, it seemed, of discrediting all that Christian revelation revered, not, as a rule, openly, but persistently, with an air of candor, and even of intellectual humility. It was his purpose, he would say, to teach his students to think; hence, the first thing to do was to cast off all inhibitions on the freest and most searching investigation. But what was said with a certain restraint in the class room, was reinforced by direct and, often, vulgar attacks upon religion in private conferences, the vulgarity but partly veiled by attempted wit and humor. The effects, as she had lately learned from other parents whose sons and daughters were at the university, were most sad. It was not religion alone, she said, that these unfortunate young people had abandoned.

What could she do?

It was on the tip of my tongue to say, in my indignation, that the State universities and their evil effects were of no concern to us Catholics, who had labored for years to provide schools in which all our children could be taught to praise, revere, and serve Almighty God. But that is not true. It is damnable false. Wherever a soul for whom Our Lord Jesus Christ died upon Calvary with infinite love, finds itself in danger, there is our concern. And when men paid by the State to teach English, or history, or mathematics, or science, abuse the office entrusted to them, and teach atheism, it is the concern, and more, the duty, of every one who loves God and loves his country to protest.

Why do we subsidize atheism?

I once knew a college professor who was called to account by his dean for teaching "Catholic doctrines." His offense consisted in a lecture on the social ideals found in the Encyclical of Pius XI on Christian marriage, and the lecture was surely appropriate, since his field was social science. But a colleague in the same field was quite free to air his crude and ignorant opinions on Christianity, and to attack in particular the teachings of the Catholic Church on such subjects as marriage, birth control, and divorce. In the eyes of the dean, an exposition of the Christian principles defended in the Encyclical of Pius XI, was offensively "sectarian." But it was not offensive to attack these principles, and to show the superiority of successive polygamy over the Christian ideals of marriage. All who know the modern college know that my dean is not an isolated character.

I wish that all Christian people, without distinction of Catholic and Protestant, could join forces, and decline to

subsidize atheism in our State institutions. Leadership in this movement should be assumed by Protestants, both because they form the majority, and because it is chiefly their children who are subjected to the debasing influence of professors who leave their subjects to blaspheme the God who made them. I think that they could establish their case on a strict basis of law, and win it. If our institutions must be, legally, non-sectarian, then let them be free from the sectarianism of atheism. We do not ask our State schools to teach religion, but we are wholly within our rights in demanding that they cease to teach irreligion.

In his "Echoes and Memories," Bramwell Booth tells how, many years ago, a labor leader in London was asked to take part in a meeting at which Dr. Parker, of the City Temple, was to preside. The labor man agreed to come, "but mind," he warned, "none of your damned religion!" "Oh, let him come," answered Dr. Parker, when the case was put to him, "yes, let him come; but mind, none of his damned infidelity!" Next Winter, the president of the State university will appear before the Legislature, hat in hat, to ask for a larger appropriation. What he wants is money, and none of your damned religion. Why not mete out the appropriation on condition that none of it be used to propagate his damned infidelity? The Christian people of this country are never more like boobs than when they tax themselves heavily to subsidize atheism.

### Sociology

#### Beer by Christmas?

PAUL L. BLAKELY, S.J.

IT would be incorrect to state that Governor Roosevelt owes his election to the late Wayne B. Wheeler and the Anti-Saloon League. It would be equally incorrect to conclude that Mr. Wheeler, the League, the Eighteenth Amendment, the wretched Volstead Act, and Bishop Cannon (who seems to have retired into a hermitage in Virginia) had no influence in the recent elections. Governor Roosevelt should always remember them with gratitude, for they straightened the way for him and made it fairly smooth.

That Federal Prohibition, as we have known it for twelve disastrous years, is doomed, cannot be questioned. Representative Beck, of Pennsylvania, sees in the elections "a clear mandate to Congress to end, as soon as possible, the tragic folly of Federal Prohibition." What seemed all but impossible as recently as one year ago, is now not only possible, but certain. The report of the Wickersham Commission struck the first blow, and Mr. Rockefeller followed up with an attack that sent the noble experiment sprawling.

Voters in the more sanctified parts of the country who held that since beer was an abomination before the Lord, anything that prevented men from drinking beer was a means of personal and national salvation, began to scratch their heads thoughtfully, and some even began to think,

after Mr. Rockefeller announced that Federal Prohibition had not succeeded in suppressing the brewers as completely as his venerated father's methods in the seventies and eighties had succeeded in suppressing competitors. Perhaps it is something of an exaggeration to write that what Mr. Wayne Wheeler and the Anti-Saloon League, supported by the rag tag and bob tail of every fanatical organization in the country, had built up with painful care, was destroyed by one flourish of Mr. Rockefeller's pen. But I do not think that it is. Mr. Rockefeller goes down in history as the Great Emancipator, for it was he, chiefly, who turned the full force of the Fundamentalist vote against Prohibition.

The days of Prohibition, then, are certainly numbered. But politicians can count very slowly. When will the tale be done? Your guess is certainly as good as mine; but I do not think that our toppers will bury their beaks in ale that is legal as well as foaming, by Christmas.

Since not a few editors have written as though Governor Roosevelt could serve beer to the crowds on the occasion of his inauguration, should he so desire, it seems necessary to say that the President has no authority to legalize beer, or any beverage forbidden by the Volstead Act. Any relaxations from the theoretical standards set by the Eighteenth Amendment and the Volstead Act must come by act of Congress. Now, unless the President calls a special session, the Congress elected this month, a very wet Congress, will not sit until December next year. The Congress which meets in December, 1932, is dry, and the lame ducks who waddle in sadly may not feel themselves bound by what Mr. Beck considers "a clear mandate."

In the next place, careful distinction must be made between the Eighteenth Amendment and the Volstead Act. Over the Amendment Congress has no power, except that by a vote of two-thirds it can submit the question of repeal to the States. As for repeal, I quite agree with Senator Walsh, of Massachusetts, that it will not come much before five years after the superseding Amendment has been submitted to the States. It is of supreme importance, however, that repeal be pressed immediately, for as long as the Eighteenth Amendment remains, even technically, part of the Constitution, a repetition of the worst scandals of the last twelve years is always possible.

What, then, can be done, assuming that some years will elapse before the Eighteenth Amendment is eliminated?

We may begin by considering what Congress could, but in all probability, will not do. Congress could refuse to make any appropriation for enforcement, and since no official would then receive a salary, it may be taken for granted that all would resign. There would no longer be even a pretense of enforcement on a nation-wide basis, although the Volstead Act would remain as before. Obviously, this is an impossible solution, since its effect would be added protection for the bootlegger. Congress could also repeal the whole of the Volstead Act. In that case, the Amendment would become a dead letter, since

it would lack an enabling Act. Finally, Congress could amend the present legislation to permit the manufacture, transportation, and sale of beer and light wines, by framing a new definition of "intoxicating."

At present, the Act defines as "intoxicating" any liquor for beverage purposes containing in excess of one-half of one per cent of alcohol. In upholding this clause, the Supreme Court has ruled in substance that Congress may rightly frame, for the purpose of giving effect to the Amendment, its own definition of "intoxicating." Subsequent decisions allow the inference that this definition need not be in accord with objective facts; that is, the definition is not and does not pretend to be a scientific pronouncement. It is merely a crude standard, enabling the officials to distinguish between what is legally intoxicating and what is not.

When Congress began to debate the Volstead Act, it found itself in a predicament. It was obliged to face an army of scientists brought in by the drys, and an even more imposing army marshalled by the wets; and in the background, ostensibly counseling, but in reality directing, was Mr. Wayne Wheeler and the then all-powerful Anti-Saloon League. Congress soon put the predicament behind it, reflecting comfortably that while scientists rarely vote and have no influence, the members of the Anti-Saloon League could sign their political death warrants. Hence the definition was based not on the facts, but, as the late Mr. Wheeler has told us, on the demands of the League and its allies. Before the passage of the Volstead Act, beer containing three-fourths of one per cent of alcohol, was not intoxicating. Five minutes after the Act had been passed over President Wilson's veto, it was.

When the Supreme Court sanctioned a definition not based on fact, it opened the way to other definitions, also not based on fact. If Congress, for the purpose of enforcement, may declare that to be intoxicating which in fact is not intoxicating, why may it not also, for the same purpose of enforcement, declare that to be non-intoxicating which in fact is intoxicating? The principle in either case would be exactly the same, namely, the right of Congress to make and enforce for legal purposes a definition not in accord with the facts.

May Congress now amend the Volstead Act to permit the manufacture, transportation and sale of beer containing from four to six per cent of alcohol? That is the question which the next, if not the present, Congress must answer. Assuming that Congress so amends the Act, will the amendment be upheld by the Supreme Court?

Here there is difference of opinion. Senators Birmingham, Walsh, of Massachusetts, Walsh, of Montana, Representative Beck, and others, believe that such an amendment would be legal. I assume this from their published statements that Congress should at once adopt legislation permitting the sale of beer.

But with all deference to this opinion, I do not believe that the Supreme Court could uphold such legislation without stultifying itself. In interpreting a constitutional clause, economic considerations, no less than sentiment,

must be set aside. The Eighteenth Amendment forbids the manufacture and sale of every intoxicating beverage. Can it be asserted that a beverage containing from four to six per cent of alcohol is not intoxicating in fact? Not, it seems to me, unless we make a new definition of "intoxicating beverage," restricting it to beverages which intoxicate even when taken in one-gill quantities.

It is quite possible that scientific evidence of the non-intoxicating character of six per cent beer can be presented to the Supreme Court. In that case the proposed amendment of the Volstead Act would be upheld. We should then reflect on the mutability of human institutions, seeing that the Supreme Court had declared six per cent beer to be non-intoxicating, within ten years after it had declared that three-fourths of one per cent beer was well fitted to make the most sure-footed stagger.

Before we can join with those who have ordered beer for the Christmas dinner, another fact must be considered. Before November 8, 1932, forty-two States had Prohibition legislation, ranging from that in Alabama which forbade any liquor which "looked, smelled, tasted, or foamed like beer," to the standard one-half of one per cent. On election day, nine of these States repealed their Prohibition legislation, so that in the event of modification of the Volstead Act, beer would be legal in only fifteen States. In the remaining thirty-three, the State legislation would hold; moreover, under the Webb-Kenyon Act, with the Reed amendment, it would be illegal to import beer for local sale, or even for personal use.

Immediate modification of the Volstead Act, as a first step to repeal of the Eighteenth Amendment, would certainly be of benefit to the country. It is to be hoped, therefore, that an effective, constitutional means of establishing this desirable change can be found. Socially, such modification would be a proper release from an unwise and galling restraint, of tremendous value at this time of mental as well as of economic depression. In the next place, the tax on beer would provide a revenue of several hundred millions of dollars. In 1919, when thirty-three States were either wholly dry, or had local option laws which decreased the consumption of liquor, the revenue to the Federal Government was in excess of \$482,000,000. The income to the States through licenses for the sale of liquor and taxes on breweries and distillers was at least three-fourths of that sum. What a tax on beer alone would yield cannot be foretold accurately, but the Voluntary Association of Lawyers estimates that it would enable the Federal Government to balance the budget, and a committee of the Investment Bankers' Association sets the figure at \$754,000,000. The most moderate and probably the most accurate estimate, that of Dr. Seligman, of Columbia, puts the revenue from beer alone at about \$250,000,000.

It is not likely that we shall have beer by Christmas. But having gained so much in the last year, we can wait in patience and assurance for the repeal in due time of Federal Prohibition. Most of us are not greatly concerned about beer. We have not been fighting for beer, or even for champagne, but for good government.

**Dramatics****Our Plays and Players**

ELIZABETH JORDAN

WE shall begin this week's dramatic report by laying a faded wreath on the bier of Carry Nation, in her grave these twenty years but abruptly resurrected this month by Arthur J. Beckard to furnish at the Biltmore Theater a brief period of diversion and reminiscence for New Yorkers.

Just why Mr. Beckard, a highly intelligent and thoughtful producer, should have imagined that New Yorkers or any other theater-goers would be interested in this resurrection is hard to understand. Possibly he was misled by the present acute interest in the Eighteenth Amendment; but from that Amendment to Carry Nation is a long and painful step backward. Hers was a pathological case. She was, according to the play and to Kansas records, the daughter of an insane woman and a religious fanatic. Subsequently she was the wife of a dipsomaniac with a peculiar gift for torturing those around him. It is not surprising that she considered saloons sinks of iniquity. She believed that it was her duty to destroy them with her little hatchet, and she spent years thus attacking the saloons of any region she visited. She was ridiculed, persecuted, attacked, and whipped by members of a Ku Klux Klan; she was thrown out of countless saloons and imprisoned more than fifty times. But she had her followers and her admirers as well as her enemies.

I knew her in the days of her greatest activity. She was absolutely sincere. She did her duty as she saw it, and she did it till she dropped into her grave from exhaustion. None of us can do more than that. That she was as misguided as she was zealous, and that she was as stubbornly unreasonable as she was sincere, were due to the conditions of her birth and the forces around her. She lived dangerously and riotously and ecstatically, for she glared in every minute of her crashing way through life. She earned her repose and should be left to it. Esther Dale, who portrays her, shows her as she was and as she acted, to the last detail. She was a tragic spectacle in her life, and is equally tragic on the stage of the Biltmore. But she will not remain there long. Crowds followed her in the old days; no one is interested in her now. It is a pity that she was dragged from her grave for the sincere but sordid exhibition her resurrection gives us.

Let us turn to lighter themes, Rachel Crothers' new play, for example. In her latest comedy, "When Ladies Meet," produced at the Royale Theater by John Golden, Miss Crothers shows us again how sound is her basic creed of life, however lightly and gaily she presents it. Her situation is one of the most familiar in the drama, that of two women in love with the same man. One of them is his wife and the mother of his children; the other is the woman he is dallying with for the moment, but who deeply loves him and had decided to trust herself to him. Before she does so she meets his wife. Neither

woman knows who the other is. They talk, casually at first, then intimately, in one of the scenes Miss Crothers writes so well. They discuss the old triangle and the wife's position in it. Before the end of the scene each woman discovers the other's identity. The husband enters, is confronted by them both, and reveals himself as the wretched Lothario he has always been. He has had no intention of losing his home, his wife, his children: he is merely out for another diversion, which his wife will condone as she has condoned his previous and numerous infidelities. But this time she does not condone it. He loses both women, to the deep satisfaction of the women in the audience, and to the pained surprise of most of the men. Incidentally, the interloper, who is basically a fine type, temporarily swept off her feet by a deep and sincere emotion, learns what life really is outside the pages of the books she writes, and what wives really think of interlopers.

"When Ladies Meet" is a fascinating play, with its moments of deep seriousness and sound philosophy and its other moments of frothy but brilliant gayety. Miss Crothers would be horrified to hear that it has a moral. But it must have, for as we were leaving the theater the man in front of me heaved a deep sigh and made a touching confidence to his man companion. "Listen," he said huskily, "I'm going to be good. At least till Spring!" he added hastily.

Another of the season's new successes is "Mademoiselle," written by Jacques Deval, and adapted by Grace George, who plays the leading role in Mr. Brady's production at the Playhouse. Incidentally Miss George is co-starred with Alice Brady and A. E. Matthews, both of whom incredibly and appallingly over-play their roles; and she has the really fine assistance of a newcomer to the stage, Peggy Conklin, to whom this play is the open door to future stardom. It is a warming spectacle to see these future planets "arrive." Several of them have done it this season.

But to go on with "Mademoiselle." Its theme, to my mind, is one of the least attractive in drama or fiction, that of the spinster who simply *must* have an outlet for her starved emotional nature. In "Mademoiselle" the newly arrived, middle-aged French governess employed by the Galvosicz family discovers that her future charge, Christine, a girl of seventeen, wofully neglected by her preoccupied father and mother, is in trouble, is about to have a child, is about to commit suicide. The governess sees Christine through, protects the girl's reputation, pulls the wool over everybody's eyes. She even goes down into her stocking, withdraws twenty thousand francs, and pays it over to a blackmailer who has threatened to Tell All—a situation especially hard to follow by any one who has ever known a French governess. Nothing but a major operation would separate one of these frugal ladies from twenty thousand francs! Christine does not know why her governess does all this, why Mademoiselle takes her off into the country, presumably the victim of a nervous breakdown, and remains there with her. But in the end all is explained. The French

governess wants that baby. She gets it, and is hustling back to the country to claim it and support it the rest of her life, when the final curtain falls.

Miss George plays the role with great dignity and repression and wears throughout the performance a gown that is not becoming to her. Love of art can rise no higher in the breast of any star. But one misses her beautiful comedy. She has neither a line nor a smile to relieve the tension, which doubtless explains why Alice Brady and Mr. Matthews consider it necessary to shout at each other like Carry Nation addressing an erring bartender.

How gratifying it is to have so many good plays to review! Nothing to do but draw deep breaths of admiration and let pleasant adjectives fall like leaves in Vallombrosa. Take Gilbert Miller's production of "The Late Christopher Bean," for another good play. This holds the stage of the Empire Theater, with Pauline Lord in the leading role. It was only a few months ago that I was forced to admit that Miss Lord has almost the worst diction of any star on our stage, and in reviewing "Distant Drums" I even found fault with her acting. As I look back at these actions they seem incredible. Sitting through the performance of "Christopher Bean" I heard every word and approved of every act and gesture of Miss Lord's. Perhaps that was because she was acting the part of a country serving maid, which she did to perfection. Perhaps it was because the play, written by Sidney Howard, gave her, in one scene, more opportunities for good acting than "Distant Drums" offered her throughout an entire evening. In any case, I am in the dust at Miss Lord's feet, and quite comfortable there for the present. I'm not going to say anything more about the play, except that it must be a great comfort to Gilbert Miller, who periodically shakes the dust of America from his feet because it has no feeling for "art," and as regularly comes back to us with a new play which achieves immediate success here. "The Late Christopher Bean" is his '32 success, and no playgoer should miss it.

There's a ripping Edgar Wallace melodrama in town—"Criminal at Large," flawlessly produced and directed by Guthrie McClintic at the Belasco Theater. Here, too, we have a future star, Mr. Emlyn Williams, whose light has just flashed out on us quite dazzlingly; and we also have such established favorites in the cast as Alexandra Carlisle, brought over from London especially for the production, and the always admirable William Harrigan. It may interest AMERICA's readers to know that Miss Carlisle has just received the award of the Gold Medal for Good Diction on the stage, given by the American Academy of Arts and Letters, of which Dr. Nicholas Murray Butler, of Columbia University, is president. It may also interest them to know that this award has not been made for two years, and that in the past the great majority of its recipients have been Englishmen and English women—Edith Wynne Matthison, George Arliss, Julia Marlowe, et al. If that does not prove the points in my recent article on bad diction on our stage, pub-

lished in this weekly, I don't know what would. Incidentally that article seems to have done a little good. It was widely quoted and discussed in American newspapers, and I am solemnly assured that when AMERICA's dramatic critic enters a theater these nights the voices and the blood pressure of the players rise forty degrees!

But we are losing sight of Miss Carlisle. Her diction is beautiful, but for some reason she is sadly overplaying her role in "Criminal at Large." One cannot quite understand this, for Miss Carlisle is an artiste. Perhaps it is because she has been off the stage for the last ten years and has lost her sense of values. Certainly in this play she strikes the wrong note at the start, and holds resolutely to it up till the final drop of the curtain. Nobody minds. She is lovely to look at and beautifully dressed, and the rest of the acting is so perfect that she can be allowed the emotional lee-way she has taken.

When I saw "Dangerous Corner," Harry Moses' production of J. B. Priestley's melodrama at the Empire Theater, I thought it was going to be as good as "Criminal at Large." It was, very nearly, up till almost the end. Then, with appalling suddenness, it went to pieces, leaving its audience stunned and gasping. The play is over when the second pistol shot is fired. Yet after that we have a seven minute anti-climax, so wearisome, so banal, so stupid, in short so utterly unpardonable, that one gasps at the mere recollection of it. But one has had a glorious time up till those seven minutes, in watching a play that has not a moment of real action yet holds a mounting excitement which is amazing. Then—but I mustn't get started again on the subject of those last seven minutes. There are things too sad to dwell on.

Which brings me by a perfectly natural transition to the subject of "The Good Earth," the Theater Guild's first offering of the season. This time the first shall be last, and it ought to be. The Guild has often started off with a flat failure at the beginning of its theatrical year. We've got so we don't mind that very much. But we do expect good acting. A brief year ago the best acting of the season was being done by Alla Nazimova and Alice Brady in the Guild's offering, "Mourning Becomes Electra." Now one hardly knows which is the sorrier picture—Alice Brady yelling her head off in the role of a Parisian gentlewoman at the Playhouse in an otherwise artistic play, or Alla Nazimova grunting and groping her way through the thick fog of the hopeless production at the Guild Theater.

#### REVIEWS

**Slums, Large-Scale Housing and Decentralization.** THE PRESIDENT'S CONFERENCE ON HOME BUILDING AND HOME OWNERSHIP. Washington, D. C. \$1.15.

The growth of industrial centers in the development of our cities, has made the existence of blighted areas, slums, and a centralization of productive plants and the housing of the workers in the nearby unhealthy and filthy districts inevitable. A network of railways, converging on these areas for transportation facilities, has increased the evil considerably. Our modern strong social tendency to ameliorate health conditions of the communities and to reduce the rate of disease and death, as well as the effort to create a strong and healthy working class, has focused the atten-

tion of authorities, both civil and social, upon the matter. These slums and blighted areas, they say, must be remodeled or destroyed, and industrial production must be decentralized. This volume is but one of President Hoover's Conference on Home Ownership and contains the reports of the committee on the matter. All these publications comprise the most comprehensive study of the questions on a nation-wide basis. Made by more than 500 leading specialists, they are of great value. After careful research it was found that the problems presented are to be solved, not by private initiative, but by business cooperating with the community concerned. If either should default, the responsibility will rest upon the Government. The Committee on Blighted Areas and Slums detected the source of the evils in disorganization. The only cure, they contend, is organized cooperation between the municipality, industry, labor, finance, the courts, and government; the method, no other than large-scale operation. The mass-housing, which exists today and was created by recent War conditions for workers, inspired many groups in various parts of the country to do likewise. It is quite obvious that great difficulties were met with in the execution of the project, difficulties of a technical, financial, and legal nature. Thus, to mention but one, the transfer of large industries and the preparing of suitable homes for the thousands of workers in the outskirts of the cities from which the factories have been moved, is not the work of a day.

P. H. B.

**Historical Records and Studies, Vol. XXII.** VARIOUS AUTHORS. New York: The U. S. Catholic Historical Society.

Volume XXII of "Historical Records and Studies," edited by Thomas F. Meehan, contains a collection of timely and scholarly topics. "Religious Liberty in New England," by Rev. Robert H. Lord; "Transfer of Ecclesiastical Jurisdiction in California," by Rev. Gerald J. Geary; "Father Joseph Prost, Pioneer Redemptorist Priest in the United States," by Rev. Raymond Knab, C.S.S.R.; "Archbishop Troy and the American Church (1808-1823)," by Rev. Daniel J. Connors, O.M.I.; "Dominican Incunabula in the Library of Congress," by Rev. Charles M. Daley, O.P.; "New Light on Mother Seton," by Arthur J. Burns; are some of the interesting articles which the editor has gathered together in this volume. Each article is accompanied by a splendid bibliography. Of special interest, perhaps because of her kinship with our President-elect, is the subject of Mother Seton, which is ably handled by Arthur J. Burns. Mr. Burns in a very scholarly manner has corrected many errors in regard to Mother Seton that have been made by overenthusiastic historians and writers. This article is followed by an interesting diagram that shows very graphically her exact relationship to the late Archbishop James Roosevelt Bayley and to Franklin Delano Roosevelt. No Catholic library could be called complete without this volume into which is crowded so much historical data about the Catholic Church in this country.

J. F. D.

**American Interpretation of Natural Law.** By BENJAMIN P. F. WRIGHT. Cambridge: Harvard University Press. \$3.50.

The earliest written laws of which we have any record attribute the origin, or the form, or the sanction of the laws to a Divine source. In the philosophy of Socrates, Plato, and Aristotle, we find various presentations of a law which it is above the power of man to alter, while Cicero's discussion of the law of nature is classic. After a sketch of this concept of Divine law in early New England, Dr. Wright traces its development through Colonial days to the Revolution, and shows how fundamental its ideology was in framing the first State Constitutions as well as the Federal Constitution. Quite rightly, he emphasizes the importance of this idea in the slavery controversy. How the theory has been modified by Constitutional interpretation and the attacks of modern critics is the subject-matter of the concluding chapters. Unfortunately, Dr. Wright fails to bring out adequately the valuable contributions to the study of this problem made by Dean Roscoe Pound, and his attention has apparently never been called to the

scholarly dissertation of Dr. Rager on "Bellarmine and Democracy." Nowhere did the doctrine of "natural rights" receive fuller, more timely development than at the hands of Thomas Aquinas, Suarez, and the Cardinal Archbishop of Capua, who refuted the "Divine right of Kings" theory of James I. Dr. Wright's volume would have been a more significant achievement had it drawn more generously on the backgrounds of the subject.

J. F. T.

**Individualism, Old and New.** By JOHN DEWEY. New York: Minton, Balch and Company. \$2.00.

Ever since Professor Dewey gave up what philosophy he had and devoted his life to the care of misgivings, it would have been ungenerous to smile at his slow distresses and puzzlements, but it would be a mistaken indulgence to be philosophically impressed. Professor Dewey is the amateur plumber rooting away at the flooring of the mind for the sources of the contemporary deluge, believing anxiously that something can be done about it, though not quite certain what or how or if. Therein lie at once Professor Dewey's greatness and his insignificance. It is his greatness that out of marmoreal academic aloofness he has become genuinely bothered about people and about the problems of that soul which he thinks disestablished. It is his futility, his "prostrate pragmatism," to flatter the external realities of contemporary society with absolute sovereignty, while at the same time pretending to deliver us from them, by endowing us with the privilege of submitting to them perforce: not merely under external compulsion, but by the internal enslaving, too, of our intelligences, our desires, and our whole Columbian being—whatever that may be. It is because Professor Dewey so loves this new individualism, the individualism of mind socialized into Metropolis, and into the machines of Metropolis, and into the inescapable purposes of Metropolis, that he stigmatizes the New Humanists for being the captains of their souls that he blames capitalists for not being. At this point, elucidation ceases. Professor Dewey, it seems, speaks for finality; for finality which is not a cause, but a predetermined resultant; which will be not a solution, but a problem; which will make a new individualism of self-possession, liberating us to our cosmic work; which in turn is defined as the rationalizing of the brute inevitable, and the discerning and hymning of the culture inherent in the whole sorry status quo. Although somewhere is a passing remark, that in this last activity lies the great American abdication, the treachery of the intellectuals.

F. B.

#### BOOKS AND AUTHORS

**Ancient History.**—Max Cary in "The Legacy of Alexander" (Dial Press. \$4.00) presents a careful and comprehensive study of the history of Greece from Alexander's death to the Roman Conquest. It is obviously the fruit of long preparation and is the third of the Dial Press Series on the history of the Greek and Roman worlds. Mr. Cary has written a work remarkable in several ways—remarkable, in the first place, for the wealth of information it sets forth on the Hellenistic Age; remarkable for sixteen informative appendices, a list and stemmata of the Hellenistic dynasties, a valuable bibliography, and a complete index. It is remarkable also for the division of the book. The first part is devoted, in a special manner, to the political history of the Hellenistic period. The second part deals separately with topics such as Hellenistic war craft, cities, art, literature, science, and religion. It also gives a clear explanation of the four "Great Philosophies of Life." Mr. Cary brings out in scholarly detail the exuberant energy, the "unbridled ambition" of these people. He helps the student to realize that this period belongs to the general pattern of Greek history and that the Roman Republic was greatly indebted to the Hellenistic Greeks for their plan of government. The result is sheer gain to the reader, a welcome boon to all students of ancient history.

"Julius Caesar" by John Buchan (Appleton. \$2.00) is a brief but adequate and satisfactory biography of Caesar. As a back-

ground it presents an excellent summary of Roman political, religious, and social life, introducing a number of the great personages that moved on the stage of Roman life at the time. The author sketches with bold strokes the youthful military career of Caesar, his political contests leading to his first consulship, his glorious conquest of Gaul, where his military genius was proved to the world, and in due crescendo the glory he won after crossing the Rubicon and widening his conquests for the Roman Empire. The book is not, however, a mere recounting of his military accomplishments. It is an interpretation of his character, a satisfactory portrait of the man, the patriotic citizen, and the extraordinary leader of men.

**For the Young.**—Father William F. Hendrix, S.J. has followed the youthful fortunes of the characters in his former book, "Harry Brown of Barchester" with "Red Halligan" (Benziger, \$1.25). "Red" and his classmates are finely drawn and boy readers will absorb lessons of self-control and manly conduct in following these Catholic youths through the scholastic and athletic adventures of their Senior year at "Barchester." The setting is St. Louis University High School under a thin disguise. There is enough action for several boys' stories packed into these less than 300 pages. But that is not counted a defect.

"What's the Joke?" (Appleton, \$1.50), edited by Frank J. Rigney, is a collection of chuckle producers that will be welcomed by boy readers. It contains seven humorous yarns and an assortment of jokes.

"Chinese Fables and Folk Stories," by Mary Hayes & Davis and Chow-Leung (American Book Company) claims to be the first book of Chinese fables ever published in English. Some of them are quaint.

Paul L. Anderson, in "The Knights of St. John" (Appleton, \$2.00), tells us that in an historical novel fact and fiction should be interwoven. The main historical facts should be accurately related, but the personal adventures of the hero should be imaginary. How he has handled fact and fiction the author tells us in a note appended to the story. Boys will devour this book. There are enough dangers, escapades, and furiously fought battles to satisfy even the wildest youngster. The author evidently admires the heroic devotion of the Knights of St. John, and especially their great leader, and his readers cannot but imbibe some of his glorious enthusiasm.

Young ladies who have yet to blow out twelve candles on their birthday cakes will enjoy Phillis Garrard's "Those Cartwright Twins" (Appleton, \$2.00). England sends delicate little Robin Christine to live with her famous author uncle Cartwright in beautiful Bermuda. Robin grows healthy with her twin cousins, Betsy and Brian. The story reaches its climax with a roaring hurricane that sweeps the island, giving Robin a chance to prove her courage.

**Spiritual Reflections.**—The Rev. Albert Powers, S.J., author of the powerful little book, "Plain Reasons for being a Catholic," presents us in a clear and attractive style eight very readable biographical, expository and doctrinal papers in "The Maid of Lisieux and Other Papers" (Pustet, \$1.25). The title of the first sketch recalls the Maid of Orleans, even if their characters are so different. "The Magic of Love," "The Mediatrix of Grace," "God's Triple Palace," and "Mourning Her Beloved" are rich in thought and suggestion, and deserve careful reading. Some of the papers analyze motives that should lead thinking people to join the Church, while others dwell on certain aspects of Catholic belief in order to set them in a clearer light and bring out more fully their importance, implications, and consequences.

For those thirsting for knowledge of what is expected of the true disciple of Our Lord, we have the answer from the prolific pen of a great scholar and spiritual writer in "The School of Jesus Christ" (Benziger, \$3.75), by Père Jean Nicolas Grou, S.J., translated by Mrs. Rodolph Stowell. Of the many treatises written by the author, this one is by far the finest of all his works.

It is deeply devotional, containing a course of reading setting forth the path to be followed if we are to become truly Christlike and, as the author writes: "Hold in [our] minds the vision of Christian perfection as Jesus Christ saw it." The French original, written about 1792, was not published until 1885, with an English translation of the first part appearing in 1801. The present volume is the first complete English translation and is exceptionally well done.

**Music Lessons.**—Jacob Kwalwasser's book, "Problems in Public School Music" (Witmark, \$2.00), is an indictment of present-day public-school music. The author finds the whole country, with a few exceptions, guilty of grossly inadequate and obsolete methods of music pedagogy. Perhaps his investigations, informational as they are, have not been sufficiently comprehensive. The book is stimulating and should be of interest to those engaged in teaching public-school music.

Dr. Will Earhart has been called music-education's outstanding philosopher. His recent work, "Music to the Listening Ear" (Witmark, \$2.00), is presented in a lucid and entertaining style. The interest of the reader is held throughout. His treatment and presentation of a big subject are notable for their clarity. It should prove of real musical value to students and the intelligent listening public.

**Sermon Helps.**—It is not easy to find a collection of sermons, rich in suggestive, living thoughts, that may help the busy pastor consistently to preach good impressive sermons. "For Days and for Seasons" (Herder, \$2.50), by the Rev. Michael Andrew Chapman, is more than a collection of sermons a busy priest might desire to have at hand. It supplies a wealth of powerful thoughts appropriate for sermons and speeches on varied occasions, both civic and religious. It is seldom that notes and suggestions for such occasions are found in the ordinary collections. Matter for talks on the Holy days of Obligation, on the Four Last Things, for Advent, on Christ's Sufferings for Lent, may indeed be found elsewhere. The twelve meditations for the Holy Hour throughout the year, the Chaplet for October, the Month of the Holy Souls, and in particular the talks on Memorial Day, the Fourth of July, Labor and Columbus Days, and Thanksgivings, are commendable and give the book a distinction of its own.

**Psychological Studies.**—Everyone who is interested in either philosophical or experimental psychology will find the latest symposium of essays by the Franciscans, "Psychology and the Franciscan School" (Bruce, \$3.00), an intellectual stimulant. Not only does the book give an historical summary of Franciscan teaching in psychology, but it is particularly fortunate in its favorable approach to the modern aspects of psychology. Psychoanalysis, mental hygiene, brass-instrument psychology, are not tumbled bag and baggage from the Seraphic Seminaries. True to the kindly critical spirit of their great master Duns Scotus, the Franciscan psychologists are seeking to separate the wheat from the chaff. And the book shows that they are succeeding admirably. Father Longpré in his essays, "The Psychology of Duns Scotus and its Modernity," makes us appreciate, moreover, that Neo-Scholasticism does not necessarily mean Neo-Thomism.

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ART AND NATURE APPRECIATION. George H. Opdyke. \$3.50. Macmillan.  
 CHARLES CARROLL OF CARROLLTON, 1737-1832. Joseph Gurn. \$3.50. Kennedy.  
 DEMOCRATIC CREDIT. Rev. Patrick Casey. \$1.25. Kaufner.  
 EGYPTIAN CROSS MYSTERY, THE. Ellery Queen. \$2.00. Stokes.  
 ENTER SAINT ANTHONY. Father Isidore O'Brien, O.F.M. \$2.50. St. Anthony Guild Press.  
 LITTLE SISTER MISSIONARY, A. Her Benedictine Sister. \$1.75. Benziger.  
 PAROLES CRÉATRICES DU CHRIST, LES. C. C. Martindale, S.J. 10 fr. belges. Editions Chrétienne.  
 RHYTHM, THE. Leo J. Latz, M.D. \$1.00. Published by the author.  
 SMITH. Warwick Deeping. \$2.50. Knopf.  
 STARDUST & HOLLY. Selected by Dorothy Middlebrook Shipman. \$1.75. Macmillan.  
 TAKAMERE AND TONHON. Anna Williams Arnett. 70 cents. Beckley-Cardy.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Socialism and Catholic Colleges

*To the Editor of AMERICA:*

In the issue of AMERICA for October 15 I thoroughly enjoyed Father Donnelly's article, "Can Catholics Vote Socialist?" Here indeed, I thought, was a decidedly helpful explanation of the attitude of the Church toward Socialism, helpful, as Father Donnelly implied, because of the temptation attracting Catholic votes to the Socialist platform in protest against the two major parties.

In reading a privately published weekly I encountered the following list of our Catholic Colleges wherein a straw vote recorded a sum total of 590 votes for Norman Thomas, the Socialist nominee for the presidency.

	ROOSEVELT	HOOVER	THOMAS
Creighton .....	455	86	28
Detroit .....	525	125	295
De Paul .....	681	188	49
Loyola .....	196	28	7
Manhattan .....	232	60	124
St. Thomas .....	317	35	75
Catholic U. ....	37	5	12
	2,443	527	590

Is this not an appalling total? Is this what one would expect of a Catholic college where Christian principles are expounded? On the contrary one would rather expect to see, if possible, less than a zero in the third column.

Some may object that these votes were cast by non-Catholic students. The question arises, were these students warned of the evils of Socialism? If not, why not? The college which prepares men and women for life is certainly the place where they should learn man's final end and with that end in view, to guard against that gross materialism which is both the means and end of Socialism. I do not care to indict any one person or college for this, but I have written this letter in the hope that it will come before someone who may be instrumental in remedying this calamity. I am pleased to add that at St. Peter's College where I am a student, the question of Socialism has arisen time and time again and each time it was patiently reviewed and elucidated.

Bayonne, N. J.

PAUL REGAN.

### Socialism Is No Dream!

*To the Editor of AMERICA:*

R. A. Scott of New Bedford seems to be a little off his base when he says in the letter in AMERICA that "Socialism is an incoherent dream." Applied Socialism, as it is suffered in the land that was once Russia, is no dream. The blood of the modern Christian martyrs in the Soviet Union is no dream, either. The enslavement of the workers and peasants of Russia on behalf of the Five-Year Plan is likewise no dream. These are *bitter realities*, and moreover they are realities that all who love their country and wish its highest welfare cannot afford to ignore. Mr. Scott is also quite a little at sea when he says that he would not oppose Socialism because he is a Catholic. That is the very real reason why a Catholic can and must oppose it, and refrain from giving it comfort and encouragement. The fundamental principles of Socialism, Communism, and atheistic radicalism being the same, Catholics should oppose their application by the positive application of the spiritual and social principles of Christ, as taught by His Church. This means Catholic Action, under the banner of Christ the King! This is exactly the clear call of the Holy Father to the Catholics of entire world, in this day when civilization appears to be at the crossroads.

Wollaston, Mass.

WILLIAM E. KERRISH.

### "Say It with Flowers"

*To the Editor of AMERICA:*

The Anchoret in the October 29 issue of AMERICA writes rather sarcastically about florists who would influence newspapers to delete the term "Please omit flowers" from death notices. He feels that the money spent for flowers at the time of a funeral should be diverted so that it reaches the Church in the form of stipends. He thinks that this custom of sending flowers should soon pass away, and that Masses for the repose of the departed would be more extensively provided.

It has long been observed that those who are of a giving nature are often those who arrange for Masses as well as flowers. Do not those who give flowers with an intention to perform a corporal work of mercy spiritualize their act? Why attempt to break down a laudable custom merely to publicize another of unquestioned merit?

The "sterling layman" referred to in the same article was presumptuous in telling his friends just how they were to spend money at the time of his wife's funeral. The fact is that the reciprocal phase of the custom of sending flowers might affect his bank account. He, being one of those who because of affluence rose from the ranks of the proletariat or "good Holy Name members" to that of "prominent Catholic layman," may have decided that, if he must at some later time return a favor in kind, stipends would be cheaper than flower bills.

The florists are wise in their generation. They have taken a common thing and made of it the supreme gift and standard of sympathy, love, and congratulations. By their zeal and concentration, they have reason to be grateful for success. They do not suffer by comparison with the children of light for consistency. Should the florists by their example bring into the life of the Religious the same characteristics that have made them and their business one of the world's wonders, the Religious would be about the Master's business all of the time and find enough to do there. They would have no time to meddle in matters outside of the spiritual and which have no relation to faith or morals.

Brooklyn.

LESTER M. HUNKEL,  
Chairman, Publicity Committee,  
Metropolitan Retail Florists' Association, Inc.

### Father Damien's Churches

*To the Editor of AMERICA:*

Preparing for the establishment of a leper asylum in Bishop Walsh's Vicariate, Kongmoon, South China, the writer completed a study tour of different leprosaria at the island of Molokai, Hawaii, the scene of Father Damien's labors.

During the months on Molokai he visited four churches, which besides one at the leper settlement, were built in very good taste by Father Damien's own strong hands. Damien was a marvel not only as physician of soul and body, as organizer, as jack-of-all-trades, as mortician and grave digger for 700 to 1,000 advanced lepers, but also as missioner for the whole island.

The four churches he constructed outside the pale of the lepers, would seem good for another fifty or sixty years while nearly all buildings of their age on Molokai have weathered to decay. But the termites introduced into Hawaii from abroad have now invaded at least two of Damien's churches and their destructiveness is apparent.

Father Philibert, the zealous young priest in charge of the whole island, excepting the chaplaincy at the leprosarium, is rightly much concerned about these buildings of his predecessor, the first famous leprologist. The termites may quickly destroy them. He needs at least \$500.00 with which to arrest and repair destruction, and to insure for the future the churches at Kemalo, Pukoo, Maunui, and Halaua. The people at his six mission stations cannot afford help.

Would some of Father Damien's admirers among the readers of AMERICA care to assist in the preservation of these monuments? Father Philibert's address is: Kaunakakai, Molokai, Hawaiian Islands.

Molokai, H. I.

J. A. S.